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SPIRAGO'S METHOD

OF

CHRISTIAN DOCTRINE

A Manual

FOR PRIESTS, TEACHERS, AND PARENTS

EDITED BY

THE RIGHT REV. S. G. MESSMER, D.D., D.C.L.

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BENZIGER BROTHERS

PRINTERS TO THE HOLY APOSTOLIC SEE

1901

17325

Imprimatur.

✠ MICHAEL AUGUSTINE,

Archbishop of New York.

NEW YORK, April 6, 1901.

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TO THE MEMBERS

OF THE

SUNDAY-SCHOOL CONFERENCES

AT THE

Columbian Catholic Summer School

DETROIT, JULY, 1900

A FRIENDLY GREETING

FROM

THE EDITOR

EDITOR'S PREFACE

THE Rev. Francis Spirago, the author of this work, is Professor of Religion at the Normal School in Trautenau, Austria. Some time ago he published a popular explanation of the Catechism ("Volkskatechismus"), which in a few years had an astonishing sale. It was translated into English under the title "The Catechism Explained," and is very popular with priests and lay catechists wherever English is spoken. Last year Spirago published the "Handbuch der Specialmethodic des Katholischen Religionsunterrichtes," the present work. But as he tells us in his preface, it was written nearly ten years ago, during which time he has kept revising and improving the book, giving it the benefit of ten years' experience in teaching Religion. He says further, "I have endeavored to apply to religious instruction the principles of modern pedagogics, which, on the whole, have produced great results in the field of education."

In regard to the need of following a certain method specially adapted to the teaching of Catholic truth to children and other uninstructed persons, the author remarks: "Religious instruction closely resembles the practice of medical science. We pity the man who would enter upon a course of healing diseases totally heedless of the advice of practical and able physicians and the experience of past centuries. Still more would we pity the patients falling into the hands of such a quack whose maxim is: Experiment is better than study. What applies to physicians and the care of the body likewise holds good for the teacher of religion and the care of the souls of the young. It is

therefore a duty incumbent on every Catechist to acquire the knowledge provided by the accumulated counsels of able teachers and the experience of many centuries in the province of religious instruction." The necessity for Catechists to be properly acquainted with certain principles and rules to be followed in teaching Christian Doctrine has always been recognized in the Church. While all instruction of whatever kind is necessarily governed by some general principles, there are special principles which apply either exclusively or at least more widely to the teaching of some particular branch of knowledge. These principles, when applied, constitute the method of teaching. What may be the correct and appropriate method of teaching depends on the nature of the matter to be taught, on the aim and purpose to be attained, and on the character and capability of the person to be instructed. Other principles govern historic instruction, others, mathematical instruction, others again the teaching of physical, others that of metaphysical and philosophic science. All educators are moreover of one mind that the same method of teaching can not be applied when teaching children and the ignorant as when teaching the adult and the intelligent. Religion, which is the highest and noblest branch of all knowledge given to man, and at the same time the most highly speculative and most directly practical science, differing from all other knowledge in origin, objects, and aim, demands most assuredly special principles and rules, a special method to be followed, when it is taught to man.

The systematic treatise on this method, when applied to the religious instruction of adults or grown people, is usually called "Homiletics," also "The Theory and Method of Preaching," or "Sacred Eloquence." When it refers to the religious instruction of children, or of youth, or of illiterate and uninstructed adults, it is called "Catechetics," or the "Theory and Method of Catechizing," or also the

"Method of Christian Doctrine." It might also be called the "Method of the Catechism," inasmuch as the term "Catechism" is being more generally used in our days by English-speaking Catholics to indicate, not only the religious text-book for the use of the children, written in the form of questions and answers, but also the familiar instruction or lesson explaining the book. Such was indeed the original meaning of the Greek term "Katechismos," used in the primitive Church to indicate the first and rudimentary instruction in Christian Doctrine given by word of mouth (*Katechein* = to sound unto one, to speak to one) to the converts from paganism or Judaism (perhaps in allusion to 1 Cor. xiv. 19, Greek text). Hence "to catechize" meant to teach the elementary and fundamental Christian truths by way of simple and familiar oral instruction, usually given in the form of questions and answers. While the term "Catechism" is still universally used in the French language to indicate this elementary religious instruction of children, in other languages the term "Christian Doctrine" has been more common, especially before Luther attempted to appropriate the term "Catechism" for his book. The Italians and Spaniards, retaining the ecclesiastical terminology, simply call it "La Dottrina Cristiana," which is literally the same as "Christenlehre" used by German Catholics. We have preferred the title "Method of Christian Doctrine" as being more in harmony with the official language of the Church.

As we shall often mention the term "Sunday-school," a few remarks on the subject may not be out of place.

It is commonly claimed that the modern Sunday-school owes its origin to Robert Raikes, the English printer, who established his first Sunday-school at Gloucester, England, in 1780. But the honor belongs to St. John La Salle, who opened his "École Dominicale" at Paris in 1699, nearly a hundred years before Raikes. Seeing that so many boys,

engaged at work all the week, received no instruction, either religious or secular, La Salle resolved to gather them on Sundays, their only free day. With his brethren he taught those boys from twelve to three o'clock the various secular branches, among them geography, drawing, geometry, book-keeping, and always closed the class with religious instruction or the catechism. This was really the first Sunday-school of this kind in Europe. Later on the secular instruction, as a feature of the Sunday-school, disappeared, just as it happened with the Protestant system, and we now understand by Sunday-school "a school for religious instruction on Sunday, more particularly the instruction of children and youth" (Century Dictionary). Taken in this sense, the first notice of a formal school class in Christian Doctrine on Sunday is the programme published in May, 1557, for the Jesuit college at Cologne, which orders the pupils of the higher classes to attend instruction on the larger catechism of Canisius every Sunday afternoon at four o'clock, while the lower classes had to learn the smaller catechism of the same author every Saturday at four o'clock P.M.

If by Sunday-school is simply meant the special catechetic instruction given to children *on Sundays and feast-days*, it is surprising, indeed, to hear from our latest encyclopædias that Sunday-schools began only with the Protestant Reformation. It betrays a stupendous ignorance of the history of Christian Doctrine in the Catholic Church, when McClintock's Cyclopædia says in regard to the Middle Ages that "hundreds of years then went by without any general effort on the part of the Church for the religious instruction of children." Several synods of the twelfth and thirteenth centuries, in Hungary, France, and Italy, ordain that *on Sundays* and feastdays parents shall bring their children of from seven to fourteen years old to church in order to be instructed in the Catholic faith. A similar ignorance is shown by the same writer when he says of the times follow-

ing the Reformation that "although in numerous instances previously catechization had been practised on the Lord's Day, . . . yet nothing like a general system of teaching the young on Sundays, whether in secular or religious learning, was known prior to 1780." This in the face of the Council of Trent, St. Charles Borromeo, Popes Clement VIII., Benedict XIII. and XIV., the numerous sodalities of Christian Doctrine, and the many provincial councils East and West, who all repeated with one voice the old Catholic rule, Teach the children the Christian Doctrine on Sundays and feastdays. The Sunday-school, as a school of religious instruction, belongs, name and all, to the Catholic Church. We claim it with the same right that we claim the Catechism, although Luther may have been the first to apply this name to the particular text-book of Christian Doctrine. But the book itself, the Catechism, is ours. According to the Encyclopædia Britannica, "the earliest of the catechisms of this Church (*i.e.* the Roman Catholic) appear to be that of Kero, a monk of St. Gall, who lived in the eighth century, and that which is ascribed to Olfried, a monk of Weissenburg in the ninth century." We see no reason why Catholics should not use the term "Sunday-school" simply because it has been more commonly used by Protestants than by Catholics. If it be objected that the term implies the idea of teaching religion *by laymen*, we reply that this is perfectly consistent with Catholic Doctrine, as will be shown below on pp. 67 ff. Thus while there is no valid objection to the term, it very aptly serves to distinguish between the religious instruction given to the children in the school on weekdays and that given on Sundays to those who do not attend the Catholic school.

It remains to state what our work has been in preparing this American edition. When we examined the English translation sent to us, it became at once evident that the work needed a partial revision to make it more American,

i.e. adapted to the needs and wants of Catechists in America. Hence we have omitted some things well enough suited to European conditions, but of no interest and of no use to American readers. In their place American Councils and writers have been laid under contribution, perhaps to a greater extent than some critics would allow. In this our object was to let better and more experienced men than ourselves speak to the reader, and to show the harmony and concord of American Catholic educators with the catechetical tradition of the old Catholic world. If any further proof were needed besides these frequent references to show that the Catholics of America are fully alive to the necessity of providing for their children a thorough and solid instruction and training in Holy Religion, which is not to be confined to the four church walls and is not to be intrusted to any unskilled and inefficient teachers, no matter how pious and well-intentioned, it is the fact that of late "Sunday-school Conferences" have been made a regular feature of our Catholic Summer Schools, where this important work in the Church and the best methods of promoting it are discussed with the greatest interest and a genuine Christian zeal by priest and layman. Let us hope it is a revival in the United States of the once great and powerful work of the "Christian Doctrine Sodalities" in Europe. The movement certainly deserves to be recorded in the annals of Christian Doctrine in America.

American Catholics, at least the English-speaking, are for more than one reason united in a bond of closer interest and sympathy with their brethren of the faith in Canada, England, and Ireland. The reader of the article on "Church Legislation" and on Christian Doctrine in "The Nineteenth Century" will not fail to see how the work of Christian Doctrine with us and with them moves on harmonious lines.

No apology need be made for the many references to

"The Ministry of Catechizing" by Bishop Dupanloup. Translated from the original French, it is the only Catholic standard work on this subject in the English language, a work that, in our opinion, ought to be studied day and night by every priest of the land called to exercise that great ministry. It may not be possible, nor, perhaps, always advisable, with us in America, to carry out exactly the rules and wishes laid down by the zealous Bishop of Orleans. Yet no Catechist, desirous of improving his work so as to make it yield a richer harvest, can read Dupanloup's book without learning the most useful lessons of catechetic practice, and rekindling in his heart the fire of an apostolic love for his children, — the two indispensable requisites of a good Catechist. We know of no other book in the English language where the pernicious system, by which the Catechism or Christian Doctrine is made a mere school task or memory drill, is treated more unmercifully, or where the necessity and method of making Catechism an education, a training of mind and heart and character, is more clearly explained and more urgently demanded. In several places of our own little work we have tried to call attention to this all-important point. For, we believe with the "Catholic Bishop" who wrote those most opportune articles on "Our Failures in Religious Education" (*Ave Maria*, 1891, March 16 and May 25) that these failures are due in a very great measure not so much to defective Catechisms, but to the defective system and method followed in teaching Catechism, especially to the neglect of a thorough cultivation of religious sentiment and affections in the hearts of the children. This applies, unfortunately, not only to lay Catechists, but also to the clergy.

In this connection we do not hesitate to say that as far as our information goes, too little attention is given to theoretical as well as practical "Catechetics" in our seminaries. The desire expressed by our last Plenary Council in Balti-

more (nn. 173 and 201) that this science and art should be taught in these institutions, becomes more urgent every day. It is no presumption when the author and the editor of this present work express their opinion that "it might well be used as a text-book or manual in those institutions where candidates for the priesthood and for the teacher's profession are being educated." It is the only work of this kind published in the United States.

Although the integral part of Spirago's original has been retained, with but few exceptions, we have made so many additions, short and long, that it became impracticable to distinguish the editor's work from that of the author. However, we are willing to take the responsibility for every statement made in the book. In two or three instances where we differ from Spirago, both opinions are given.

Secondly, while we have followed substantially the original arrangement of the matter, we have endeavored to put a great many details and paragraphs into more logical order, thereby avoiding needless repetitions found in the German work. For this purpose we have subdivided the chapters into articles and sections (A, B, C).

In sending forth this little volume our ardent desire is that it may be another help to priests and laymen engaged in the great ministry of catechizing, and that "Spirago's Method" may, by the blessing of God, do as much good for immortal souls as "Spirago's Catechism" has done and is still doing.

✠ S. G. MESSMER.

MENOMINEE INDIAN RESERVATION,
KESHENA, WIS.,
CORPUS CHRISTI, 1901.

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SPIRAGO'S METHOD OF CHRISTIAN DOCTRINE

Spirago's Method of Christian Doctrine

CHAPTER I

CHRISTIAN DOCTRINE IN GENERAL

ART. I. — PURPOSE AND AIM[1]

WHAT the purpose and aim of all religious instruction must be follows clearly from the nature of Religion itself, which in its full sense is not merely the knowledge of God and His holy will, but also a divine worship and a conduct of life in accordance with that knowledge. Consequently the aim of Christian Doctrine must be twofold, namely, to impart Christian knowledge and to instil Christian life; it is not instruction only, but above all education. "Instruction provides the mind with the knowledge of certain things; education lifts up the whole soul. Instruction addresses itself directly only

[1] Dupanloup, pp. 1 ff. Lambing, pp. 1 ff., 26 ff. *Irish Eccl. Record*, 1893, pp. 150 ff. This splendid article on "The Nature of Catechistic Work" is also found in the appendix to Gerson's beautiful little book.

to the understanding; education forms at the same time the understanding, the heart, the character, and the conscience. . . . To do the work of the Catechism, then, is not only to teach children Christianity; it is to educate them in Christianity" (Dpl. p. 2). "The question is not only how to instruct or how to make religion understood; but how to touch souls, to convert them, to make them love God and Jesus Christ; how to root out all the evil inclinations of these young hearts and to sow in them the seeds of all virtues; how to inspire them with a horror of evil and with the love of good. This is the end always to be kept in view" (*Ib.* p. 126).

1. Children must be led to the *knowledge of God.* This is done when the Catechist makes known to the children the truths of faith revealed by God. It would, however, be a mistake on the Catechist's part to attach the main importance to an exact knowledge and rehearsing of the *words* of the Catechism.

Of course, importance must be attached to correctness and precision of expression, likewise to exact definitions, for without these an exact and clear conception of the subject is impossible. A knowledge of the words is, nevertheless, not the principal thing, since it is quite possible to express one and the same thought

in different ways. Religion must not be confined within the narrow limits of the letter, since Christ Himself declares it to be "spirit and life" (John vi. 64). Christ said to the Samaritan woman, "God is a Spirit, and they that adore Him must adore Him in spirit and in truth" (John iv. 24). And St. Paul says, "The letter killeth, but the spirit quickeneth" (2 Cor. iii. 6). It would be degrading rational beings were nothing further required of them than is required of parrots, which can learn to repeat certain words without knowing the meaning of what they say.

(*a*) The Catechist must therefore strive, first of all, to make the children grasp the *sense* of the words and understand the truths of faith.

St. Augustine says, "The best way to teach is this: to make the listener hear the truth, and understand what he hears." For this reason the Catechist must avoid as far as possible all dry lecturing, and make his teaching as plain and perspicuous as possible, so that the children may, so to speak, see the dogmas with their very eyes. This was Our Lord's manner of teaching; He spoke in parables and pithy sentences. Hence it was that the people came to Him in crowds and listened for whole days to His words. If He had discoursed in a dry and uninteresting manner, His words would have

wearied the people, and they would soon have gone away.

In order that the children may understand the truths of faith, the Catechist must adapt himself to their capacity and put himself on a level with them; this is done by using simple and every-day expressions and short sentences. Scholastic and technical terms used in theology are to be avoided as much as possible in school instruction. Hence it is not without reason that St. Paul calls early religious instruction "the giving of milk" (1 Cor. iii. 2).

(*b*) Again, this knowledge and understanding of the truths of religion alone does not suffice; the Catechist must train his scholars to a lively and energetic faith, and for this reason he must seek to *convince* them of the truth of the doctrines of faith.

If nothing further is required from the children than a mere belief on the authority of the teacher, they are liable later on to allow themselves only too easily to be shaken in their faith on the authority of other men. The children must be told to believe upon the authority of God, speaking to us through Holy Church, in whose name the Catechist now instructs them. In order to convince children that God has spoken and revealed to us the doctrines of our holy faith, the Catechist must bring forward

evidences; for example, the utterances of Our Lord, the definitions of the Church and her universal belief, facts from Bible History. See the excellent remarks by Schuech, pp. 264 ff. (See below, Ch. III. pp. 252 ff.)

Moreover, he must bring into his class religious practices, "acts of religion," more especially acts of faith. For instance, in treating of the doctrine of Our Lord's Divinity, he will let the children stand up, and say with joined hands and looking at the crucifix, "We believe, Lord Jesus Christ, that Thou art the Son of God." It is by means of such acts of faith that man corresponds with the grace of God, and gains more easily that clear insight and conviction which is necessary to faith, according to the words of St. Augustine, "I believe, that I may understand." By introducing acts of religion, religious instruction becomes in a measure religious worship. (See pp. 66 ff.)

2. But mere knowledge of and belief in religion, however reasonable, is worthless before God, according to the words of St. Paul: "If I should have prophecy, and should know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing" (1 Cor. xiii. 2).

What would it avail to know, for instance, what contrition is, and yet to be without it?

For this reason Thomas à Kempis says: "I would rather feel compunction than know its definition" (Bk. I. ch. 1. n. 3). Hirscher rightly says: "He who believes the fundamental truths of Christianity and bears in his heart the sentiments of a true Christian, though perhaps less in the sight of man, is greater before God than one who can answer the hundred questions of the Catechism and is devoid of a living faith." Therefore a Catechist who would attach importance to learned words rather than to understanding and heartfelt conviction, would be like a father giving a stone to his child who asked for bread (Luke xi. 11).

Hence, children must be led on to a conduct of life in accordance with God's will. For this reason the *Commandments* of God must be made known and explained to them. The knowledge of the Commandments is all-important. Even the Romans had a saying: "The will can not desire that of which the mind has no knowledge." Yet the bare knowledge of the Commandments and their respective definitions is not in itself sufficient. What would it profit a boy to know a learned definition of theft, if notwithstanding he steal? What he needs besides the definition is a real horror of theft and a firm purpose never to steal. It is the same here as in teaching arithmetic.

What good will it do the children to know the meaning of numbers, of addition and subtraction, and yet to be unable to solve the simplest problem? The knowledge of the precept or the rule is, as it were, the shell, but the carrying out of the precept is the kernel.

Referring to 1 Tim. i. 5, "Now the end of the commandment is clearly from a pure heart and a good conscience and an unfeigned faith," St. Augustine (ch. III. n. 6) says that not only ought our own eye to be kept fixed on that end in all things, and all that we utter be made to refer to it; "but in like manner ought the gaze of the person whom we are instructing by our utterance to be moved toward the same, and guided in that direction." And he concludes with the well-known words: "Take this love, therefore, as the end that is set before you, to which you are to refer all that you say, and whatever you narrate, narrate it in such a manner that he to whom you are discoursing, on hearing may believe, on believing may hope, on hoping may love" (ch. IV. n. 8).[1]

But as the practice of religion is a matter of the *will*, the Catechist must seek to turn the children's will toward good and to restrain it from evil. (See the beautiful remarks of Schuech,

[1] Reference is thus made to St. Augustine's work: "On the Catechizing of the Uninstructed."

pp. 275 ff.) While it is important to remember that "it is with the will that man serves the Creator, not with the feelings" (Lbg. p. 27), yet the Catechist must arouse in the children those feelings and affections which serve to move the will in the right direction. This is mainly done by bringing forward motives, *i.e.*, reasons to move the will. (See Ch. III., pp. 260 ff.) The Catechist points to the will of God and the good or evil consequences of an act. He should further show the beauty of virtue by means of examples which exercise a powerful influence on the young mind. Other examples wisely chosen may bring before the children the ugliness of sin and fill them with a horror of vice. The proverb, "Example teaches better than precept," finds its application here. Pope Gregory the Great says explicitly: "The greater part of mankind is moved to desire after heavenly goods more by example than by reasoning." It is by means of examples that desires, appetites, and the creature's imitative instincts are stimulated. Here, again, the Catechist must introduce acts of religion. For instance, the children make the solemn promise to keep, for the future, the Commandment in question. After the Fourth Commandment has been treated of, the children might stand up and say, with joined hands and looking at the crucifix:

"Lord Jesus, we promise always to honor our parents. Help us to carry out this resolution." St. Francis Xavier, the Apostle of the Indies, acted in this manner when instructing the heathen, and obtained very great results. (See below, Ch. III. pp. 238 ff., 264 ff.)

3. Children must further be instructed in all concerning the worship of God, especially prayer, the Holy Mass, and the Sacraments.

Here again mere instruction is not sufficient. The Catechist must lead the children on to the *use* of the above means of grace provided by the Church. To teach religion without teaching the practice of it, is like attempting to train an organist by mere instruction, without letting the pupil exercise upon the instrument. In giving religious instruction the Catechist must not be like a lifeless finger-post which points out the way, it is true, but does not go itself. "Be very certain that nothing which you put only into the mind of your children will remain there, unless you lay a foundation of Christian practices in their life. . . . Theory, for children above all, goes for nothing; practice is everything. With practice instruction will be remembered; without it, it will be as flowing water" (Dpl. p. 196).

Religious instruction must go hand in hand with religious education. The Catechist must

be at once a teacher and an educator. Religious education is more important than religious instruction, yet this latter is not to be undervalued, for it is, so to say, the root. If the root be not good, the stem which, in this case, is education, must suffer on that account. Here we may apply Our Lord's words: "Do these things, and do not leave those undone" (Matt. xxiii. 23).

Art. 2. — Necessity and Importance [1]

We are not concerned with the necessity and importance of the Christian religion for man in general. The question here is, whether it is important, nay, positively necessary, that children, the young, should from their early years be taught the knowledge of God and trained in His holy service.

The French philosopher and freethinker, Rousseau, maintained that religion should be completely banished from the education of youth; only when they have arrived at a more mature age should young persons be helped to find the true religion. His impious and foolish doctrine has found a host of defenders ever since it appeared.

But the Church of God and the sound common sense of mankind have always and strongly

[1] Sch. pp. 200 ff.; Lbg. pp. 4 ff.; Dpl. pp. 266 ff.

maintained the contrary. The history of Christian Doctrine in the Catholic Church (see Ch. VI.) and the Church's positive and strict laws in this regard (see Art. 3, pp. 37 ff.), prove the truth of Dupanloup's remark: "There has never been any change in the Church as to the necessity and the incalculable benefit of the Catechism, understood and practised as we have just described" (p. 14). Says Lambing (p. 6), "The spirit of the Church has ever been that of her Divine Founder. For this reason she has always regarded the young with the most tender solicitude. . . . Her bishops, popes, and councils have not thought it beneath their dignity to pay the most scrupulous attention to whatever relates to the religious training of the young." At no time has the Church more loudly proclaimed the absolute necessity of Christian Doctrine for the young, than since the pernicious principle of Rousseau has shaped the policy of modern States in regard to popular education by introducing the so-called "neutral" or "unsectarian" school. Nor has she spoken less clearly and powerfully in these United States of America. From the time when Bishop Carroll, in the first diocesan synod ever held in this land (Baltimore, 1791), admonished the pastors "to use every effort in order to have the children properly taught in

Christian Doctrine before they made their first communion," until the Third Plenary Council of Baltimore (1885) published its ample decrees on "The Catholic Education of Youth" (pp. 99 ff.) and on "The Catechism" (p. 118), it has been the one cry: teach your children the truth and the practice of our holy faith. The grand response of the Catholic American people in raising and supporting at immense cost a splendid system of Catholic schools shows how clearly and deeply they realize the absolute necessity of Christian Doctrine for children.

That religious instruction should begin with little children is clear from the following reasons: —

(*a*) Experience teaches that the young growing up without it become coarse and unrestrained, and are remarkable for the number of their crimes. When religious instruction was done away with in France, there was a striking increase in the number of youthful criminals. Count Portalis accounted for it in this way: "With the abolition of religious instruction the idea of right and wrong has disappeared; our children become vagabonds and robbers, our morals become fierce and barbarous." The Belgian patriot Ducpeteaux declares: "Whoever has occupied himself with the examination of criminals has also found ample opportunity of

proving that the worst amongst them are those who are possessed of some knowledge, but have had no religious education."

(*b*) In youth man is more easily impressed by moral lessons and led to a moral way of living than in later years. The child's mind is like wax, which easily receives any impression and can be moulded at will. Through early religious instruction a firm foundation is laid for the whole life. The good lessons and habits of youth do not disappear so easily, thus showing the truth of the popular proverb, "As the boy, so the man." The Bible says: "A young man according to his way, even when he is old, he will not depart from it" (Prov. xxii. 6).

Religious instruction would be of little or no avail if it were delayed until mature age, for then the maxim would find its fulfilment, "What we do not learn in youth, we never learn." Then evil inclinations, which blunt the perceptions, are already deeply rooted; man is affected with prejudices; moreover, the cares of life step in and hinder him from attending to his religious education. It is as difficult to reform a grown-up person by means of religious instruction as to bend a full-grown tree.

Seneca, the philosopher, says, "It is easy to guide tender minds, but very difficult to root up vices which have grown up with us." And

the heathen Quintilian says: "The young must be trained and educated, for once evil has taken root, one can easier break than bend." "You must use all diligence that your children be instructed at an early age in the saving truths of religion" (V. Prov. C. Balt., 1843). "Few, surely, will deny that childhood and youth are the periods of life when the character ought especially to be subjected to religious influences" (III. Plen. C. Balt., Past. Letter).

(*c*) Man consists of soul and body. It would, therefore, be a mistake to neglect the needs of the soul, which are relieved by religion. One must sooner or later pay the penalty of such a one-sided education. "Every day's experience renders it evident that to develop the intellect and store it with knowledge, while the heart and its affections are left without the control of religious principle sustained by religious practices, is to mistake the nature and object of education, as well as to prepare for parent and child the most bitter disappointment in the future, and for society the most disastrous results" (Pastoral II. Plen. C. Balt., 1866).

The pedagogue William Pfeifer opposes the theory of Rousseau in the following manner: "We protest against it in the name of Pedagogy, which, in losing religious instruction, would lose the sun from its day and the pearl

from the subjects of instruction; it would surrender the greatest and most valuable means of discipline."

(*d*) Religious instruction most of all conduces to the religious and moral education of the young. Whilst other subjects of instruction in the school train rather the understanding of the child, religious instruction is directed chiefly toward ennobling the child's mind and will, and leading him on to a moral and virtuous life.

(*e*) Of all subjects of school instruction, religion most conduces to the acquisition of inward contentment and earthly happiness. It is to the soul what food is to the body; it alone can satisfy the soul's hunger; hence the words of St. Augustine: "Our heart is restless, so long as it does not rest in Thee, O God." Earthly knowledge — reading, writing, arithmetic, etc. — alone, is not able truly to satisfy man. Therefore St. Augustine exclaims: "Unhappy the man who knows all things but does not know Thee, O God." "Should not the experience of all times convince us that mere human knowledge is not always virtue and happiness to man, and that the possession of the highest talents and the most extensive acquirements are often found to be associated in the same individual with the greatest misery and most

deplorable degradation? . . . See that the children committed to your care be well grounded in the Christian Doctrine, which is the foundation of real knowledge and true happiness for time and eternity" (Pastoral II. Prov. C. St. Louis, 1858).

(*f*) Schools are meant to teach children all the things which will enable them to become useful citizens. But it is religion which most of all conduces to the welfare of the State. This has been recognized by all great statesmen. Even Napoleon said: "Without religion no State can be governed." Guizot, quoted in the Pastoral Letter of the X. Prov. C. Balt., says, "In order to make popular education truly good and socially useful, it must be fundamentally religious." The Fathers of our last Plenary Council say in their Pastoral Letter: "A civilization without religion would be a civilization of 'the struggle for existence and the survival of the fittest,' in which cunning and strength would become the substitutes for principle, virtue, conscience, and duty. . . . Hence education, in order to foster civilization, must foster religion." "The children are the hope of the Republic and of the Church in the next generation, after we ourselves shall have been gathered to the tomb, and as we will rear them up so they will be in mature life, both as citizens and as

Christians" (Pastoral III. Prov. C. Cinc. 1861. See also Dpl. pp. 43 ff., "Children are the Men of the Future").

(*g*) There is yet another reason to show the paramount importance of Christian Doctrine in church and school at the present time. It is this: in our days children no longer receive that religious training in the bosom of the family that they received in the days of old. See the plaintive and touching chapter on "The Family at the Present Day," in Dupanloup, pp. 51 ff. The same observation is made by the author of the "Manual," pp. xi. f. Although speaking of England, what he says can well be applied to America. "There were many countries, and there are still some, in which the influence of good homes and the spirit and tradition of the place are sufficient to bring young people into a practical acquaintance with at least all that is necessary for them in order to save their souls. They fall naturally into the [Catholic] ways and feelings of those among whom they live. But with us it is not so. The spirit of the times is irreligious and infidel. The traditions of this country are against Catholic feeling and practice. The influences of home are not unfrequently evil influences. Hence children have to learn the knowledge and practice of religion from their teachers, or very frequently they do

not learn it at all."[1] Many of the interesting remarks of Furniss on the state of the children in Ireland (pp. 1 ff.) are only too true in regard to hundreds of Catholic children in America, children removed from every religious influence, unless it be heretical or infidel, while at the same time exposed to all kinds of corrupting influence, "children left all day to themselves, with a filthy alley, court, or back street for their playground, associated with other children already but too probably corrupted, hearing the riot of the tavern, . . . hearing the most obscene and blasphemous language." (See also Gerson, p. 16, 2d Reflection.)

Nor may we lose sight of those other numerous children who, being sent either to the public school or to no school at all, are deprived of the Catholic influence of the parochial school, and equally in too many cases of the sweet but more powerful influence of the Catholic home. For all these Christian Doctrine in the church and Sunday-school is their only Christian salvation, and becomes the more important for them the less it is supported by other Christian forces. Cardinal Gibbons says in regard to these children that "the heart of the priest should never be indifferent toward them, much less steeled against them. They

[1] Manual of Instruction in Christian Doctrine.

should ever be the objects of his vigilant care in the catechetical instructions. Indeed, the more vicious and refractory they are, the more they have need of his tender forbearance and fatherly solicitude. . . . I can find no words strong enough to express my reprobation of the priest who would despise or ostracize these erring little ones. . . . If it is a fault not to seek for them when they wander away; if it is a reproach to be harsh and cold toward them when they do come, — how shall we characterize the act of repelling them from the fold like infectious lambs when they do present themselves, and of treating them as Pariahs and outcasts from the circle of the Sunday-school?" (Ambassador of Ch., p. 309).

Art. 3. — Modern Church Legislation

A short review of the laws of the Church in modern times on the teaching of Christian Doctrine will show what importance she attaches to this work. There were many and very detailed rules concerning elementary Christian instruction in the early ages (see below, Ch. vi. p. 487). In the Middle Ages a strict legislation in this regard seemed unnecessary, as Christian Doctrine was taught in most diverse ways and by many agencies, even before printing was invented; it was preached in

church and school, in the family and in the public square, at the cross-road and on the hillside. (See p. 504. Also Jansen, "History of the German People before the Reformation"; Gasquet, "On the Eve of the Reformation.") But when faith among Catholics became colder, and morality loose, when Protestantism made its inroads upon Catholic nations, and French infidelity attempted to wrest Catholic youth from the bosom of the Church, then it became her duty to call upon the pastors, bishops and priests, and upon Catholic parents, to rise and save this her most precious treasure.

The Council of Trent ordained that not only shall the people in church be taught the Sacred Scripture and the Divine Law on all Sundays and feastdays, and during Lent and Advent on every day (or at least on three weekdays), but pastors "shall also, at least on Sundays and holy-days, teach the children of every parish the rudiments of faith, obedience to God and their parents." Should it be necessary, bishops may compel their priests, by ecclesiastical censures, to fulfil that duty (Sess. xxiv. ch. 4). This decree of the great Tridentine Synod has become the foundation upon which the popes, bishops, and councils of the succeeding centuries established a more detailed legislation. (See Dpl. pp. 16, 17.)

Inasmuch as religious teaching and training is the main object of the Catholic parish school, special attention might also be called to the laws imposing upon the clergy and laity the grave duty of providing such schools for the children wherever possible. It must suffice for our present purpose to give here a few of the many regulations made directly in regard to Christian Doctrine classes by the hierarchy of the United States assembled in councils, provincial and plenary. Some extracts from councils of other English-speaking countries will put forth the perfect uniformity of rule and sentiment in this matter of paramount importance.

A. *United States*

I. Prov. C. Balt. (1829) n. 29: "Let priests see to it, according to the decrees of the same synod (Trent), that on the same days (Sundays and feasts) or at other opportune times, the untaught children be instructed in the rudiments of faith; this the pastors must do themselves, in an easy and familiar manner." (This decree is adopted by many other provincial councils and by the II. Plen. C. Balt.)

I. Plen. C. Balt. (1852) n. 12: "Bishops ought to admonish the priests in charge of souls that they must themselves teach Christian Doctrine to the young, and that they may not neg-

lect any part of this duty by letting others carry the whole burden of teaching young and ignorant people the elements of faith and morals." (Repeated by the II. Plen. C. n. 115.)

The I. Prov. C. New York (1854), adopting the respective decrees of the Baltimore synods, admonishes priests, in the name of Our Lord and Saviour, "to watch with the greatest care over the faith and morals of her children and their Catholic education." And in their Pastoral the bishops thus address the pastors: "We exhort you, therefore, to leave nothing undone, either on your own part or on that of the parents in your respective congregations, to provide, at whatever sacrifice, sufficient instruction in the Christian Doctrine for the children to be found under your pastorship in one place or another. These are the little ones intrusted to our care. In so far as we are enabled to provide the aliment of Christian Doctrine for their tender minds, God will hold us and the parents conjointly responsible for the neglect of our duty."

The I. Prov. C. New Orleans (1856) admonishes priests sedulously to teach children the Christian Doctrine, and as soon as possible to build parochial schools for them.

The III. Prov. C. New York (1861) reminds pastors "to be fully convinced that it is their

principal duty to personally superintend the teaching of Christian Doctrine to the boys and girls in the Catholic school." In the Pastoral Letter the bishops most earnestly exhort the venerable clergy frequently to visit their schools in person. "This we more especially urge, and urge in the Lord, upon all pastors of souls as regards Sunday-schools and Catechism classes. For them there is no duty more sacred and important than to see that the children intrusted to their care are thoroughly instructed in the Christian Doctrine, and deeply imbued with the true spirit of Catholic faith and piety."

The II. Plen. C. Balt. (1866) devotes the whole Title IX. to "The Instruction and Religious Education of Youth." Her divine mission (n. 423) to teach all nations, the Church has nowhere put forth in stronger and more beautiful light than in her never varying zeal and ardent love for youth, the greatest hope of Christianity (n. 424). "Hence the Fathers of this Plenary Council can not refrain from professing most clearly and publicly that the care to be bestowed upon the Christian education of children and youth is one of the principal duties of the pastoral office, and this all the more, since to-day the enemies of our holy religion combine all their artful devices to corrupt the minds of youth from its very earliest days"

(n. 425). They then propose Catholic parish schools as the best, nay, the only effective, means of carrying out that great work and counteracting the evil influence of the public school system (nn. 426–434). But as this can not be done in all parishes, and many children will have no choice but the public school, it becomes still more urgent to use all possible precaution against any dangers to Catholic children. This must be done by catechetical instructions and schools of Christian Doctrine. "Let, therefore, pastors call the boys and girls to their own church on Sundays and feastdays and sometimes oftener, and teach them with zeal and earnestness the elements of Christian Doctrine" (n. 435). Having then referred to the commands of Popes and Councils, and the example of illustrious men like St. Charles Borromeo, the Fathers continue: "Let the guide of souls listen to the admonitions and commands of the Church; animated by the example of holy men and of the great Shepherd, Christ Himself, let him embrace with especial love and guard with anxious care the little ones, the hope of the flock intrusted to him. . . . Let him so teach and train them that the visits to the house of God and His holy temple will be for them a joy. When gathered there, imbue them with the precepts of holy life and conduct,

and instil into their still tender minds the first elements of faith and piety," etc. (n. 436). Parents must be led by every means, by admonitions, threats, pleadings, to send their children at the proper time to Catechism in church. The children themselves must be encouraged by presents and prizes to come and to learn cheerfully (n. 437). "Nor may the pastor, as neglectful men are wont to do, carry on this work through others; he must do it himself. The duty of instructing children in the rudiments of Christian faith is so closely entwined with the pastoral office, that whoever, either by ignorance or by indolence, would refuse it or throw it upon others, could not escape the charge and responsibility of a broken trust" (n. 438). In nn. 440 ff. the Fathers adopt the decrees of the II. and III. Prov. Councils of Cincinnati (1858, 1861) concerning the careful preparatory instructions for first confession and communion, stating in particular (n. 440) that parents neglecting their duty herein must be refused the Sacraments.

The I. Prov. C. of San Francisco (1874) says in its Pastoral Letter that it "is the duty of parents and guardians who have not the advantages of such educational establishments [*i.e.*, Catholic schools] to see that their children and wards are properly instructed at home, and

that they attend regularly the Sunday-schools of their respective parishes."

The IV. Prov. C. New York (1883) demands from the parish priest an annual report concerning the teachers, pupils, and work of the Sunday-school.

Our last (III.) Plenary Council of Baltimore (1884) devotes Title IV. to "The Catholic Education of Youth," and Title VII. to "Christian Instruction," where ch. II. treats of "The Catechism." In n. 217 the Council states and repeats the grave duty of priests to devote themselves to this work in person. "The pastors of souls must themselves feed the lambs of their flock. . . . Lay teachers, whether religious or secular, are certainly of great help in teaching the young; but the office of teaching the word of God they can not claim as their own." In the next number (218) a few short rules are given concerning the preparation of children for first holy communion and for confirmation. Rectors of parishes must try to keep boys and girls for two years after first communion in the Christian Doctrine class. (This same rule was adopted by the Diocesan synods of Cincinnati (1886) and of St. Louis (1896), where parents are made to promise that they will send their children for the two years mentioned.) In their Pastoral Letter the

Fathers of this Council tell Catholic parents: "See that the children not only hear Mass, but also attend the Sunday-school. It will help them to grow up more practical Catholics. In country places, and especially in those which the priest can not visit every Sunday, the Sunday-school ought to be the favorite place of reunion for young and old. It will keep them from going astray and will strengthen them in the faith. How many children have been lost to the Church in country districts, because parents neglected to see that they observed the Sunday properly at home and at Sunday-school."

B. *British Empire*

The I. Prov. C. Quebec (1851), n. 12, ordains that Catechism be taught in every parish church on Sunday all the year round. Children must be prepared for first confession and communion by frequent and carefully prepared catechetic instructions. After first communion, children should attend the Sunday Catechism for a year.

The II. Prov. C. Quebec (1854) repeats the above injunction, and adds that Christian Doctrine should be taught "with so much more ardent zeal, the colder and more neglectful so many parents show themselves in this matter" (xv. 9).

I. Prov. C. Halifax (1857): "Let priests put forth their greatest solicitude in providing for the Christian education of the children, who must be taught Christian Doctrine in church as well as in school by the priest and by others deputed by him" (IX. 1. 4). The Council highly recommends the Sodality of the Christian Doctrine (XIII. 5).

The I. Prov. C. of the West Indies, held at Port of Spain (1854), exhorts parish priests to use every means to have the children well instructed in Christian Doctrine. Lady Catechists must be approved by the Ordinary, and in the discharge of their office follow the rules laid down by him (§ III. n. 7).

The II. Prov. C. of the West Indies commands priests to examine and admonish parents and guardians, in confession, about their duty of sending their children to Catechism (Art. VI. 1.).

The National Council of Thurles (1850) calls upon the clergy of Ireland "to organize and direct pious associations for the diffusion of catechetical knowledge," etc.

Prov. C. of Cashel (1853): Frequent Catechism should be given to the children and ignorant people on Sundays and feasts. Pious sodalities of men and women should be established to teach Catechism (Tit. I.). Later on

(Tit. III.) it adds this important warning: "After the children have made their first confession and communion and received confirmation, let not pastors allow themselves to think that further catechetical instruction is no longer needed for them. Rather let the pastor be still more solicitous for those children who are now, as a rule, subject to so many temptations, and establish for them so-called Catechisms of Perseverance," etc.

The II. Prov. C. of Tuam (1854), n. xvii., says that the priest ought to devote himself wholly to this religious instruction of the children, that he should try by all means to establish in the parish sodalities of men and women who would help at least on Sundays and feastdays to instruct boys and girls in church, divided in different classes. (The same is repeated by the III. Prov. C. of Tuam (1858), with the remark that the priest must personally teach the children the Catechism, especially when they prepare for first holy communion. Ch. VII. n. 1.)

Plen. C. of Maynooth (1875): "Priests ought in a special manner to devote their efforts to instruct boys and girls in the rudiments of the Christian faith and to fill them with Christian virtue, and to labor most zealously in keeping them all at Christian Doctrine till the fifteenth

year, though they may have received communion and confirmation."

The I. Prov. C. of Westminster ordains that Catechism be taught not only every day in school, but also in church every Sunday. It insists that this is a personal duty of the priest (VIII. 1, 3); but he may have others to help him, especially the Sodality of Christian Doctrine (which is greatly recommended, VIII. 11), whose work, however, he must himself superintend. Rectors are exhorted to establish week-day and Sunday schools, also night schools, where the members of that sodality may teach the pupils (XXV. 9). (The same is repeated by the IV. Prov. C. Westm., 1873, which adds that Catechism must be taught on Sundays by the priest or his assistants in every mission.)

The I. Prov. C. Australia (Sidney, 1844) forbids the priest to leave the catechism of children to lay people; he must teach it himself in presence of the congregation on Sundays and feastdays (XIV.).

The Plen. C. of Australia (1885) ordains in n. 17 that Catechism shall be taught every day in school, and also every Sunday in church, and this by the priest himself. In n. 231 the bishops beseech parents and others to whom the care of children is given, to look most dili-

gently to their Catholic education "so that they may be properly instructed in faith and morals and fully trained to a life conformable to the commands of our holy faith." For this reason the children must be taught the Christian prayers from their most tender age, and from their first years begin to learn Christian Doctrine or the Catechism. In nn. 235 ff. the bishops remind parents and guardians of their personal duty to teach their children the principal doctrines of our faith, and, moreover, to send them to Catholic schools. In the parish report to the bishop must be stated whether or not primary Christian instruction is given to the children on Sundays and holy-days.

From the above review of modern Church laws we may draw the following conclusions: —

1. Christian Doctrine for children is of absolute necessity, and must be taught in school and in church at least every Sunday and feast-day.

2. To teach Christian Doctrine is the personal duty of the priest. But he may need the help of lay teachers, whom he must instruct and guide in this work.

3. Parents and guardians are in conscience bound to send their children to Christian Doctrine.

4. Boys and girls ought to attend the higher classes or grades of Christian Doctrine for at least two years after their first holy communion. (See p. 71, Art. 5.)

Art. 4. — Main Parts or Branches

The work of Christian Doctrine or Catechetical Training is, as follows from its aim and purpose (see above, pp. 19 ff.), not mere doctrinal instruction. It were a serious mistake, fraught with disastrous consequences, if either priest or layman should have this narrow and most imperfect idea of Christian Doctrine. It is much more; for the children it is Christian practice, it is Christian life. This alone makes Christian Doctrine a living and powerful Christian education. Doctrinal teaching or instruction must lay the foundation, and will be, therefore, the prominent feature of the Christian Doctrine class; but practice holds as important a place, being, as it were, the material out of which the whole structure of Christian virtue is erected upon the foundation laid. Just as little as it may be left to the children to lay the foundation by learning without instruction, so neither can they build up Christian life without being trained and guided by the Catechist (Dpl. p. 125, "The General Idea"). Hence in setting forth the main parts of Christian Doc-

trine one must, of necessity, take into account the mere doctrinal instruction as well as the religious practices in which the children are to be trained.

A. *Doctrinal Subjects*

It is important to understand at once that these are not to be really separate and divided branches, although they treat of distinct subjects. Classes may be said to be divided according to these branches, in so far only as one predominates greatly above the other. In Christian Doctrine they must, indeed, be continually brought together so that in the catechetic lessons the waters of eternal life are drawn at the same time as from a fourfold fountain of Christian truth. These branches simply present different sides or views of Christian Doctrine; they are organic parts of the same body of religion.

1. *Catechism* is the elementary, concise, and systematic presentation of the doctrines of faith and morals revealed by God. It is, at the same time, the strong framework, the great center, and the guiding principle of the whole of Christian Doctrine, so that all its other branches, Bible History even more than the rest, are but auxiliaries of the Catechism class. This leading and predominant character of Catechism lessons will appear more clearly from the beau-

tiful words of Dupanloup (p. 134), who says: "The Catechism is an exposition, abridged, but yet complete, of the truths of the Catholic faith, and every word has been so well weighed that this book contains, if I may so express myself, the very purest essence of the dogmas and of the morality of Christianity. It is an entire theology, elementary, no doubt, but deep, and brought within reach of every understanding. It is also a course of high philosophy, the most learned, and at the same time the most simple, that human wisdom can take counsel of; for, as the celebrated and unhappy Jouffroy so clearly perceived, it leaves unanswered none of the great questions which interest humanity. The knowledge of the letter of the Catechism, then, though it may seem unimportant, is not a knowledge to be despised; no, it is immense, for all religion is comprised in it; it is very decided, for each one of its formulas contains an exact truth; and it is almost indelible, for everything is expressed in such clear and forcible terms that, once engraven in the memory, they remain there for life."

Whatever has been said above on the necessity and importance of Christian Doctrine applies principally and in its fullest bearing to the Catechism class. The other branches of Christian Doctrine only serve either as a his-

torical basis or as so many different sources of proofs, illustrations, and explanations of the revealed truth, or as living indications, motives, examples, and forms of Christian life. This will be understood more fully in the course of the following chapters.

2. *Bible History* may be described as a compendious narrative, in short, chronologically arranged sketches, of the main events and divine revelations recorded in the Holy Scriptures.[1]

I. All Christian educators are unanimously of the opinion that in the religious instruction of little children stories must occupy a prominent place. Now there are no more suitable and excellent stories than those furnished us by the Bible.

(*a*) Experience teaches that an evident blessing rests on Bible History instruction. Bible stories have a special power for spiritual edification. Other stories may afford as much delight, but they have not the vital force which is the special characteristic of God's word in the Bible.

(*b*) Bible History trains the affections and the will more than the other branches of Christian Doctrine. By the words of the Catechism it is more the understanding that is enlightened, but examples from the Bible spur on to imita-

[1] Dpl. p. 287, "Historic Teaching"; Sch. p. 214; Knecht, Introd. n. 2.

tion. Therefore Bible History is more helpful in the education of the young.

(*c*) The plain and vivid manner in which the Bible tells its stories renders them most suitable to children; this made even the stern critic Lessing (in his "Laokoön") say that every line in the Bible affords material for a painting. The Bible narrates in a simple and unaffected manner, with plain words and short sentences, which can be easily grasped by children. Furthermore, it narrates in a familiar tone which is calculated to appeal to the heart. There is a childlike tone running through it such as one child would use in speaking to another. Add to this the great number of pictures, which present much variety and suit the vivacity of the child.

(*d*) All that is contained in the Bible is of the greatest value in education. It portrays the incomparable character and image of the Son of God. Nothing on earth is so capable of forming the child's moral character as the life of Our Lord. Besides this, the Bible, by describing the holy personages of the Old Testament, affords us the most sublime examples of virtue in the history of the world. Again, all the doctrines of faith and morals are explained and illustrated by means of beautiful stories, whilst the individual virtues and their

good effects are brought out in all their loveliness, and vice with its evil consequences is made to stand out in all its loathsomeness.

(*e*) Bible History is important for the educator himself; for it shows him how the Great Teacher, Almighty God, has educated mankind. The whole revelation is, after all, nothing else but the divine education of the human race. From God surely every educator can learn.

(*f*) Although the Bible is so important, yet all its stories are not suitable for children; for the Bible contains milk and strong meats. Many of the narratives are suitable lessons for married people, but not for children. Therefore a proper selection must be made, and only a compend arranged expressly for children may be put into their hands. Hence it is a serious error from an educational point of view to place the whole original text of the Holy Scriptures in the children's hands, as is done in Protestant schools. In the unabridged text they learn things — as is testified by certain well-thumbed pages — which must be hurtful to their innocent minds.

II. Bible History is of the greatest help in Catechism; the two branches should be, as much as possible, combined and interwoven.

(*a*) Bible History and the Catechism comprise the same subjects, viz., divine revelations;

but in Bible History they follow in chronological order in connection with historical facts, while in the Catechism they are classified in topical order. Bible History contains the divine revelations in narrative form, the Catechism in the form of doctrinal statements.

(*b*) Bible History is the root out of which the Catechism grows. It is, therefore, the dominating subject of early religious instruction. The reasons are: (1) The mind of man proceeds from the concrete to the abstract, from external objects to ideas and concepts, and not *vice versa*. Therefore to give Catechism instruction to little children is to offend against all the laws of man's mental development. (2) Catechetical instructions would bear no fruit with little children, who are not yet possessed of the required intellectual power. But stories they easily understand, and listen to with the greatest interest. (3) Instruction in the Catechism is considerably facilitated if its foundation has already been laid by first teaching Bible History. "The Christian religion is primarily and essentially a fact, with a clearly defined and authentic history, and no right theory of it can either be formed or taught unless it be made to rest upon this historic basis" (Bp. Spalding).

(*c*) Bible History and the Catechism must

constantly be combined in such a way that the doctrines of faith and morals contained in every Bible story are clearly brought out, explained, and impressed upon the mind, while at the catechetical instruction the several moral or doctrinal lessons are derived from and illustrated by Bible stories. A mere recital of stories would not be religious instruction, which is intended to raise man morally, and furnish him with solid principles for his conduct. The form of the Bible story only prepares the way to the mind and heart of the children; it is not the end in itself, but only a means to the end. On the other hand, Catechism without Bible History would be too dry and terribly tedious for children, and liable to produce disgust and aversion for religion.

(*d*) Bible History renders many services to catechetical instruction: (1) It serves to illustrate the ideas contained in the Catechism. The Catechism presents the truth in a set form of words; Bible History puts before us the same truth by means of a concrete example. (2) It supplies the arguments for the doctrines of the Catechism. (3) It furnishes practical examples, showing how the moral doctrines taught in the Catechism must be applied in life. (4) It often furnishes clear, strong lessons of morality which are only lightly touched upon in Catechism.

The advantages of combining Catechism with Bible History are very aptly stated by Archbishop Purcell: "Never was the thorough and intelligent teaching of the Catechism more needed than at the present day; and the Catechism of Christian Doctrine can neither be well taught nor properly understood without the Catechism of the Bible" (Preface to Gilmour's "Bible History").

3. *Church History* here means a short and clearly arranged epitome of the history of the Catholic Church, its spread over the world, its fortunes, its triumphs and trials, its constitution and organization. It is evident that a class, however elementary, of Church History can be established only in the higher grades, no matter whether it be arranged upon a chronological or topical order. But single events, facts, occurrences in Church History not only can, but must be, brought into Christian Doctrine. After all, the revelation of God's truth, wisdom, providence, and almighty power, begun in Bible History, is continued in the history of God's holy Church, which begins the account of God's kingdom on earth where the Bible leaves off. "God's supernatural dealings with mankind are but partially recorded in Holy Writ. The Catholic Church, in its origin and growth, in its progress and diffusion

through the world from age to age, is the supplement and continuation of the Bible History, which without this would be but an unintelligible fragment" (Bishop J. L. Spalding).

Church History, therefore, (1) strengthens our Catholic conviction, as it brings before our eyes God's own testimony for His kingdom by protecting, preserving, and extending it in the face of all its enemies; (2) it awakens in us sympathy and interest in the fortunes of the Church; it spurs us on to a virtuous life by the admirable example of her saints, by her splendid works of charity, by the zeal of her apostolic men and missionaries; (3) it informs us on the origin and object of many ecclesiastical institutions and laws, religious orders, hierarchic degrees, feasts and fasts, etc.; (4) it is a wonderful and living illustration of the doctrines and a powerful motive for the practice of the precepts taught in Catechism.

For these reasons all experienced teachers of Christian Doctrine have gladly acknowledged its important usefulness in religious instruction, and many writers of catechisms have added a short summary of Church History to their work, thus, *e.g.*, Deharbe. The English translator of his catechism, Rev. J. Fander, says in this connection: "This Catechism carries out the advice of St. Augustine, who repeatedly admon-

ishes Catechists to give a brief account to the ignorant of the whole history from the creation 'to the present time of the Church' ('On Catechising,' ch. iii. 6). It is indeed to be regretted that this advice of the great doctor has been so sadly neglected in later times. Why are Protestants so prejudiced against the Catholic Church, and why is it so difficult to convert them? It is because from infancy the minds of their children have been impressed with a false view of the history of their religion. . . . Why should not Catholics with equal and even greater effect confirm our children in their attachment to the Church by showing them how to trace her to the times of the Apostles and even to the creation of the world? Is it not, then, of the greatest importance to teach them, together with their Catechism, the history of their religion? History is a safeguard against internal doubts, and a bulwark against all external attacks." Again, speaking of Church History as a part of the Catholic education of children, Bishop Spalding says: "Teaching Catechism, as this is commonly understood and practised, must be considered as little less than a waste of strength and time. Surely little good can come of making children learn by rote mere abstractions to which they can not possibly attach any intelligible meaning,

and which, if remembered at all, do not nourish the mind and enter into the mental growth by which the child is developed into the man. The young, if they are to be rightly educated, must be made familiar with deeds rather than with thoughts. . . . They are influenced more by example than by precept. . . . After the lives of those with whom they [the children] are thrown into actual contact, nothing has such power to educate them as a knowledge of the lives of heroic and godlike men. . . . Let us then return to natural methods: attach less weight to filling the memory with definitions of religious doctrines, and labor rather to familiarize the mind with facts and deeds out of which those doctrines have grown, and in which they are embodied in a way easily intelligible to the young."

The III. Plen. C. Balt. tells Catholic parents: "Train your children to a love of history and biography. Inspire them with the ambition of becoming so well acquainted with the history and doctrines of the Church as to be able to give an intelligent answer to every honest inquirer."

4. *Liturgy* means here an elementary course of liturgy properly so called and of liturgics. The first describes the clerical officers and their functions (words and actions), the

sacred places and seasons, in fact, everything concerned in the divine worship of the Church, while the latter explains their origin, reasons, and meanings. Although there may not be room enough for a separate class of liturgy (rather liturgics) in the usual course of Christian Doctrine, there can be no doubt that it may claim a decided recognition all through that course, from the lowest to the highest grades. A Catechist who is well versed in liturgy and knows how to handle his subject will find in it not merely an inexhaustible source of sacred object-lessons to illustrate the profoundest mysteries of our holy religion, but also a most effective means of making his lessons in catechism attractive and interesting for the children. In many ways can liturgy be made a powerful educational factor to enlighten the minds of children as well as to influence their hearts and arouse their emotions. What the Council of Trent, XXII. Session, ch. 5., says of the ceremonies of holy Mass applies to the whole liturgy: "As it is the nature of man that he can not, without external helps, easily rise to the contemplation of divine things, the Church, as a loving mother, has instituted some rites, *e.g.*, that some things are spoken in a subdued, others in a loud voice. She also makes use of ceremonies, . . . many of them being handed

down from the Apostles, by which the majesty of this great sacrifice should more clearly appear and the minds of the faithful should, by these visible signs of religion and piety, be excited to behold the higher things hidden in this sacrifice."

It is a great and serious mistake to think that liturgical explanations can be understood only by the educated or intelligent class, when, in fact, the ceremonies and feasts of the Church are meant by her to be "the book of the ignorant." It is another mistake to think that children, in particular, can not see through the veil of these symbols and holy signs before they have mastered the whole Catechism. It is true, sacred mysteries and deep doctrines are hidden under that veil. But we forget too easily that it needs only to be lifted by the hands of the Catechist in order that the hidden beauty may be seen by the eye of divine faith planted in the souls of these children at baptism. Provided the Catechist adapts himself, in subject as well as in manner, to the mental capacity of his audience, he will soon find that children hang on his lips to catch every word telling them of the beautiful things they have seen so often without understanding. Lambing says truly (p. 125): "We forget to profit by that curiosity so natural to children which desires

an explanation of every object that comes under the eye. . . . Nothing else will so much endear him [the teacher] to them or enable him to arrest their flagging attention, as explanations like these. The moment they begin to look upon him as a repertory of liturgical knowledge, a sort of walking dictionary of ecclesiastical lore, if his kindness be proportionate to his learning, he is master of their hearts and can teach them with pleasure and profit." Knowing that the liturgy of the Church is only the outward vehicle of the breath and the power of the Holy Spirit, why forget that there are also three corresponding powers in the soul of every baptized child, the divine, infused virtues, which are not lifeless ornaments, however beautiful, but vital principles of light and heat, that is, faith and love. To set them in action it needs merely to bring them in touch with the divine spark. The Catechist must establish this needed connection by his liturgical interpretation. Speaking of the feasts of the Church, Dupanloup (p. 69) observes: "What is this admirable liturgical year? You know well and I am not afraid to repeat it, that it is one of the most beautiful institutions of the Church. There is nothing more beautiful, nothing more captivating. It is all a poem, a sublime poem, the great Christian poem,

which God Himself conceived in His thought and executed by His power. The whole of Christianity is there; all the mysteries, all the divine actions, all gospel teaching, everything which enlightens souls and sanctifies them; and all this grouped around the Sacrifice, the center and soul of all Catholic worship; all shown and celebrated in the hymns, the psalms and the canticles, and in the teachings which accompany every festival by the mouth of the priest. Without any doubt it is one of the grandest inspirations of the Spirit of God, and perhaps has a more powerful influence over souls than one can even imagine." Then, pointing to a most excellent practical purpose, he continues: "Well, all the festivals of the liturgical year, or at all events the most beautiful and the most solemn, are to be found at the Catechism and are there celebrated; they are brought within reach of the children, they are proportioned to their age, to their character, to their tastes and their imagination, to their ideal, if I may so express myself." Read also his remarks on the Offices, *i.e.*, vespers and devotions, (p. 482). The more fully the children are led to understand, according to their mental capacity, the sacred liturgy of the Church, so much the more will the knowledge as well as the practice of holy religion be for them a joy.

B. *Religious Practices*

1. It is a matter of deep regret and grave apprehension that in many classes of Christian Doctrine, whether held on Sundays (Sunday-schools) or weekdays (in the parochial school), religious practices, this important part of the whole course, are greatly, if not entirely, neglected. There are priests and teachers who confine themselves exclusively to explaining the letter of the Catechism and making the children memorize their lessons; but they never dream of making the practice of the religion taught as much a living feature and essential part of the Christian Doctrine as the imparting of religious truth. Archbishop Elder, speaking of this subject, says, "This part of Catechism is perhaps too often overlooked. . . . This exercise of applying their knowledge to practice makes the lessons much more interesting to the children and to the teachers, more clearly understood, and more deeply impressed on their memory. . . . And then it elevates the work of teaching Catechism into a supernatural work, under the immediate flow of grace, and thus gives it for both teacher and pupil the highest possible interest and dignity, and the immediate help of the Holy Ghost" (Preface to Schuech). Aside from the considera-

tion, first, that religious instruction is only a means toward the all-important end — religious practice, — and secondly, that the will of the child must be trained by exercise as soon as its mind is able to receive the needed instruction, there are reasons of sound Christian pedagogy why religious practice should accompany, step by step, like a guardian angel, the religious teaching.

(*a*) There is an axiom known to the philosopher in the chair as well as to the laborer in the ditch, "Passion makes a man blind," and again, in different words, "Man's will makes him see what it pleases." The powerful influence of the will and the emotions, of practice and habit, upon man's intellect and reason, is one of the most widely recognized phenomena of the mysterious relations between man's mental faculties, a phenomenon which no true educator may overlook without the most disastrous consequences to his pupil. This undoubtedly applies to the child as much, if not in a higher degree, as to the grown person. But it applies with still greater force to the supernatural vision of man, child or adult, because of the ever ready influence of the Holy Ghost sending a brighter ray of His light into the mind more fully opened to it by the corresponding action of the soul already following His voice. The

child must gain the true and fuller understandings of Christian truth by his own spiritual activity, by realizing that truth in pious practice; not by the sounding voice of the teacher. The Catechist may tell him what prayer is, but the child will not understand it till he prays; he may be told all about the real presence of Christ in the Blessed Sacrament, but he will not catch its meaning till he kneels before the tabernacle and sends forth his childlike song of praise to the sweet Saviour. Practice will make him see the truth. Religious exercises, following steadily in the path of religious instruction, will lead the child more quickly and more surely to a right knowledge of Christian Doctrine than the best explanations alone can ever do.

(*b*) Religious exercises, moreover, furnish an everlasting supply of means and ways to make Christian Doctrine interesting and attractive. While they break the monotony and tiresome sameness of recitation, explanation, and repetition, they do not, as other diversions and distractions might do, interfere with the main object of the class; but rather, as already stated, they wonderfully help it. These pious and religious practices, wisely chosen and systematically arranged over the whole course, according to the capabilities and needs of the respective grades, and being skilfully min-

gled with the doctrinal lesson, impart to a Christian Doctrine class that peculiar charm, sweetness, and warmth which irresistibly attract the hearts of children and make them unconsciously feel the breath of the Holy Ghost. No trace here of a cold and soulless atmosphere to chill the young heart at the thought of having to go to Catechism and making it long for the moment, still so far away, when it shall be free from Catechism and Sunday-school. The moments devoted to these religious exercises by Catechist and children are not idly thrown away; they become most precious hours in the years of Christian Doctrine.

2. Religious practices which are to be an essential part of Christian Doctrine or Sunday-school, not simply as matters to be taught by the teacher, but as things to be done by the children under his actual guidance, may be divided under the following heads: (*a*) Prayers; (*b*) Sacred Songs; (*c*) the Sacrifice of the Mass; (*d*) the Sacraments of Penance, Eucharist, and Confirmation; (*e*) Religious Festivals. These subjects will be spoken of separately in Chapter V., where occasional hints will be given how to combine them with the religious instruction. Suffice it to say here that a Catechist animated with an affectionate love for the children and a

holy zeal for their innocent souls will have no difficulty in finding the right exercise for the right hour. He will know when to make the children pour forth in a common prayer or sacred hymn the religious emotions and feelings aroused in them by his words; when to lead them to the tabernacle for a three or four minutes' adoration; when to visit one or another of the Stations of the Cross; when to kneel before the image of a saint or guardian angel; when to replace the formal lesson with a short programme (reading, recital, homily, hymn) suitable to the feast of the day; when to make a short examination of conscience together with an act of contrition for sins committed, or a prayer of thanksgiving for victory over temptation, and for the good accomplished. Where the rule obtains to have children between eight and twelve years go to confession at regular times, *e.g.*, during the Ember days, the Catechist will not be satisfied with the cold, formal announcement "to be ready for confession next week," but for two or three weeks ahead he will repeat with them now one, then another, of the different preparatory acts, just as they did when preparing for their first holy confession. Nor will he exclude from this exercise the children that have made their first communion, if they are in the same class.

Here is, indeed, diversion, variety, and change, and yet an uninterrupted, continuous religious storing and shaping of mind and soul, ever increasing in power as the hours and years of Christian Doctrine pass on. It may not be useless to observe that these religious exercises may be performed with the children by the lay person who conducts a Christian Doctrine class, although it must be done with the advice of the priest and in a manner not to interfere with the other classes of Christian Doctrine or the Sunday-school.

Catechists desirous of obtaining a correct idea of the place and bearing of these religious practices in Christian Doctrine ought to study carefully the corresponding chapters in Dupanloup's inspiring book, pp. 69, 113, 125, 161 ff., 272, 315. Compare also Schuech, pp. 289 ff.; Hamon, pp. 93, 131; Furniss, pp. 27 ff.

Art. 5. — The Catechetical Office

A. *Its Excellence*

1. The singular sublimity and dignity of the catechetical office can easily be understood from the nature of the subjects to be taught and of the object to be attained. One is Divine Truth and Grace, the other Christian Virtue and Eternal Salvation. Whilst other branches

of knowledge treat of the creature, Christian Doctrine treats of the Creator, His perfections, His works, and His holy will. It presents us with doctrines made known to us by God Himself, while other sciences deal with doctrines, certain and doubtful, discovered by human reflection and experience. In Christian Doctrine children are given the Bread of Life that Jesus brought from heaven; in secular doctrine they are given food made on this earth. In thus giving to religious knowledge the first place, we do not despise human science, which not only supplies us with information necessary and useful for this temporal life, but, rightly taught and understood, will lead to a better knowledge of the Creator.

2. The high character of the catechetical office appears also from the sublime example of the Divine Friend of children, who, notwithstanding the greatest fatigue, would not let the children be kept away from Him (Matt. xix. 14). Is it meet that the Catechist should treat with contempt those whom his Master loved so dearly? "And if he finds it difficult to stoop to children, let him take as his model Him who descended from heaven and became a child in our midst" (St. Augustine). "With the beautiful example of Christ before them, we are not surprised to find that the most learned and

eminent fathers, bishops, doctors, and apostolic missionaries of the Church have been animated by an apostolic zeal, particularly devoted to the Christian instruction of youth" (Card. Gibbons, l.c., p. 302).

3. By a faithful discharge of his office the Catechist fulfils the office of a guardian angel, because he makes known to the children those lessons which save them from temporal and eternal ruin, and lead them to happiness in this life and eternal bliss in the next.

Hamon (p. 6) truly says, "It is an egregious error to look upon the office of Catechist as low and unworthy a man of talent; nothing, on the contrary, in the ecclesiastical ministry is more excellent, more honorable." To the defence of this thesis Gerson devotes the whole fourth reflection or chapter (pp. 48–84). Read the beautiful and instructive second and third discourses ("Great Examples," p. 14; "The Supreme Example," p. 28), in Dupanloup; Lambing, ch. v.; Card. Gibbons, p. 300 ff.

B. *Its Officials*

1. Bishops alone have the right to preach the Holy Gospel, for, at His Ascension, it was only to the Apostles and their successors that Our Lord transmitted the authority to teach. It is true that even Bishops are only Our Lord's

ministers and instruments in the distribution of heavenly bread, the true dispenser of which is the Son of God Himself. Bishop Ketteler, in referring to the miraculous multiplication of the loaves, says, "Our Lord did not give with His own hands the earthly bread in the desert by the lake of Genesareth, but through those of His disciples; so in like manner has He bequeathed the heavenly bread of His doctrines and sacraments to the Apostles, and commanded them to dispense it to the people." Since the Bishops only are the divinely appointed, and therefore primarily responsible, preachers of the Gospel, no one has a right to give religious instruction in church or school, that is, in any public manner, so long as he has not received from the Bishop of the diocese the power (canonical mission) of doing so. All who teach religion in the diocese are only helpers or auxiliaries of the Bishop, and in exercising their catechetical office are under his spiritual control and supervision.

2. By reason of position or appointment the following persons are such auxiliaries of the Bishop in teaching Christian Doctrine.

(*a*) The parish priest and his assistants. This in virtue of their explicit canonical mission as official preachers of the Gospel, teaching in the name and with the authority of the

Church. It is for this very reason that they are specially bound, by a peculiar obligation quite distinct from that of others, namely, the charge of souls, to perform their office of catechists with faithful care. "From these observations it follows that a parish priest wishing to be relieved of the trouble of giving Catechism by employing a schoolmaster or mistress to teach the word of the book, must always *explain* it himself, or another ecclesiastic in his stead, so that the sense may be perfectly understood. Teaching Catechism is essentially a sacerdotal function that cannot be intrusted[1] to any lay person. Giezi applied the prophet's stick to the dead child of the Sunamitess, but the child did not rise. It was necessary for Eliseus to go in person and 'put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he bowed himself upon him, and the child's flesh grew warm' (4 Kings iv. 29 ff.). This is a touching picture of the priest who ought himself, and not by another, to impart new life to children by instructing them and becoming a child with them and for them" (Hamon, p. 5). There was (and unfortunately still is) good reason why the Council of Trent

[1] That is, exclusively and independently of the priest's supervision and his actual assistance given in one way or another. — EDITOR.

and our American Councils insist so frequently on saying that catechising is a *personal* duty of the priest (see p. 37 ff.).

(*b*) Parents, in virtue of the Sacrament of Holy Matrimony, which devolves upon them a strictly religious duty to educate their children in the Christian Doctrine, a duty based not merely on the natural relation to their children, but upon the supernatural relation between the sacramental state of Christian wedlock and the baptismal character of its offspring, a divinely established order too much forgotten in this age of connubial degeneration. Christian parents have a Christian mission to teach their children. Hence St. John Chrysostom cries out to them, "You are to be apostles to your children; your house must be a church." The Fathers of the I. Plen. Council of Balt. cry out: "To you, Christian parents, God has committed His children, whom He permits you to regard as yours; and your natural affection toward them must ever be subordinate to the will of Him 'from whom all paternity in heaven and on earth is named.' Remember that if for them you are the representatives of God, the source of their existence, you are to be for them depositories of His authority, teachers of His law, and models by imitating which they may be perfect, even as their Father in heaven is per-

fect. You are to watch over the purity of their faith and morals with zealous vigilance, and to instil into their young hearts principles of virtue and perfection." "Parents, and especially mothers, are, in the order of Providence, the first natural guardians and teachers of their children" (X. Prov. C. Balt. 1869). "Appointed by Divine Providence the guardians of the souls of your little ones, that have been made to the image of the living God, and redeemed by the blood of Jesus Christ, the first and most onerous of all your obligations consists in securing their religious training and instruction at all pains and sacrifices" (C. Prov. Dublin, 1853).

(*c*) Teachers appointed by the parish priest to teach Christian Doctrine. The teachers in most of our parochial schools are members of religious communities, and are, as a rule, in consequence of the training previously received in the order, well qualified to teach Christian Doctrine in the different grades of the school, though always under the supervision of the pastor or his assistant. But in parishes and missions deprived of a Catholic school it would often be impossible for the pastor to provide sufficiently for the religious instruction of the children, were it not for the valuable help given him by noble-souled lay persons who volunteer, under his

leadership, to teach Catechism and Bible History on Sundays and even on weekdays. Too much can not be said in praise of these lay teachers in our Sunday-schools, who sacrifice their time and pleasures to serve the Lord in His little ones. It is true, as Lambing well remarks: "No person can adequately take the place of the priest or of the parent, supposing the latter is in all cases what the name implies; for, granting that others have acquired, or with a moderate expenditure of time and study can acquire, the necessary amount of knowledge, they have not the affection and the opportunities of good parents, nor the authority and divine right to teach which are inherent in the priestly dignity, and which the youngest child in the school instinctively acknowledges and respects. Yet the zealous teacher performs a work worthy of all praise, and, with his opportunities, actually effects more than the vast majority of parents" (p. viii). And again he says of the Sunday-school teachers: "Without a divine commission they teach the same truths as those which once fell from the inspired lips of the Apostles. Though not permitted to mount the pulpit, their work is of a kindred nature with that of those who are. The doctrines which they explain, and the principles of morality which they inculcate, are as necessary for salvation as those

which flowed in streams of golden eloquence from the lips of a Chrysostom, an Augustine, a Vincent Ferrer, or a Bossuet. . . . The Church recognizes the teacher's dignity, acknowledges her obligation to him, and rewards him by granting him numerous indulgences in return for the favor he bestows upon her" (pp. 41, 42). Not to speak of the Archconfraternity of Christian Doctrine (see p. 520), indulgences are also granted by the Popes to all, though not members of a sodality, who devote themselves to teaching children in the Catholic religion. Plenary and provincial councils have admonished pastors to choose fit and good persons (*personas habiles et honestas*), men and women, as assistants in teaching Christian Doctrine. How well the Church understands the importance and excellence of the office of the lay Catechist may be seen from the minute rules laid down in this regard for missionary countries like India and China, and from the ceremonies with which she surrounds their installation. A writer in the *Irish Eccl. Record*, August, 1890, suggests that with us, too, "the ceremony of enrolment should be performed with a certain amount of solemnity" ("How to make a Sunday-school Successful").

From the nature of the work to be done, and from the qualities required in the Catechist (see

next article), it follows necessarily that the pastor must be very careful in selecting the lay teachers for his Christian Doctrine. "Fit and good"—fit to instruct, good to educate. There are persons fit to teach children, but their character is not one to recommend them for such an exalted position as that of a religious educator. Others are good and pious, and real examples of Christian virtue, but entirely unfit to teach children. "Those who think, and they are, I imagine, the vast majority, that any one who can read and write, who knows something of arithmetic, geography, and history, is competent to educate young children, have not even the most elementary notions of what education is" (Bp. Spalding, "Means and Ends of Education"). See the remarks of Father Lavelle on "The Selection and Training of Teachers" for Sunday-schools (*A. Eccl. R.*, October, 1896, p. 381) and of Father Lambing on the same subject (*Ib.* October, 1897, p. 397).

Art. 6.—Qualities of the Catechist[1]

He who wishes to become an architect and builder must first study and qualify himself for it; in like manner, he who wishes to instruct children in their religion must first become pos-

[1] Hamon, pp. 31 ff.; Lambing, pp. 67 ff.; *Irish Eccl. Record*, July, 1869.

sessed of the requisite qualities. What is true of the orator is true of the Catechist, *Non nascitur sed fit.* He is not born with the requisite qualities, but must acquire them.

A. *Moral Qualities*

1. He must be fully imbued with the truth and spirit of the Catholic religion. It is quite possible, without this living conviction, to represent the doctrines of religion with theological accuracy; but it is impossible to convince the children of the truth of these doctrines, since, in order to be able to give a thing to others, one should possess it one's self, and only that which proceeds from the heart is capable of reaching the heart. Besides, children quickly detect if the Catechist really means what he says. Rightly does Overberg remark, "A few words from the mouth of a teacher who has himself experienced the sweet and comforting power of religion have much greater influence on children than the finest discourse of another." It is this deep religious conviction that will beget in the Catechist the strong persevering zeal and holy fervor, the self-sacrificing spirit, so absolutely necessary in the Catechist who would "gain the children for Jesus."

2. The Catechist must be a model of Christian virtue. He must act like the skilful general

who encourages his soldiers to bravery by placing himself at the head of the army and advancing intrepidly to meet the enemy. He who does not do what he teaches pulls down with one hand what he builds up with the other. "The eye of the body in children sees more readily than the eye of the mind; and action leaves a deeper and more lasting impression than words. Children are apt to institute a comparison between their own conduct and that of a person whom they regard as a model" (Lbg.). Moreover, in such a case, religious instruction becomes disagreeable to the Catechist, since his words are a continual reproach to his own conduct. It is a difficult task to speak of the love of our neighbor with a heart devoid of feeling, or of humility with a heart full of pride, or of peaceableness with a quarrelsome spirit, or of mercy with a merciless soul.

3. The Catechist must be distinguished by his demeanor. His whole appearance should be in keeping with the dignity and sublimity of the subject. There must be nothing ridiculous in his words, in his bearing, in his gait, or in his dress; he must avoid peculiarities and eccentric habits, otherwise the children will pass mocking remarks, and lose their respect for him. He ought, also, to avoid everything which might provoke uncontrollable laughter. "The

Catechism does not demand the gravity of the pulpit; still it does not admit of ridiculous anecdotes, or laughable stories, or common and unseemly jokes" (Dpl.). Of this dignified and reverent conduct Lambing says it is one of the most important and necessary characteristics of a good Catechist. "To perform his duty faithfully, he should be reverent in his language and deportment. . . . In class his look should be grave, but not austere; his tone of voice pleasing, but subdued; and his bearing easy and affectionate, but without levity. But most of all should reverence appear in the language he uses when treating of holy things. He should studiously avoid all irreverent, humorous, or jocose remarks" (pp. 78 ff.).

The dignity of the Catechist, as well as of his office, should also be reflected by the dress he wears when teaching Christian Doctrine. He should be careful about the cleanliness of his dress, which is of no small concern, as the world, children perhaps more than grown people, usually believes in the saying that "The apparel oft proclaims the man." In this regard, Catholic Catechists, lay and clerical, may learn a lesson from the teachers in our American public schools. It is well understood that the cassock is the only suitable dress for the priest when teaching Catechism. It is the mark of

his priestly office and authority, and will help to impart to the Christian Doctrine class a more pronounced religious and holy character.

4. The Catechist must be a lover of children and by that means win the love of his pupils. If the children love him, they will receive his words with joy, their hearts being then like fruitful soil. But if the children fear the Catechist because of his heartless and cold manners, he will not produce any lasting results. To him may be applied the words of St. Gregory, "Those who are not loved are not willingly listened to." But nothing will gain him the love of the children if his heart is not filled with a love for them. Next to the love of God and zeal for His honor, a sincere love of the children is the one indispensable requisite for a good Catechist. Read the truly touching chapter in Dpl. p. 87, on the paternal and maternal love of the Catechist. A simple means of quickly winning the love and affection of children is this: Let the Catechist speak in a friendly way to the child whom he happens to meet out of school, call him by his Christian name, inquire after the occupation or health of his parents, etc. In this way, besides the love of the child, he will also win that of the parents. But it would be a mistake for him to carry familiarity too far. He must, it is true, be childlike with

the children, but not childish. Notwithstanding all his kindness, a certain paternal gravity must be visible in him, which will win for him respect and reverence. It would be a sad thing if, in later life, the children were to say: "We did not learn anything with that Catechist, he was too kind."

5. The Catechist's love for the children will also make him mild and gentle, and will not let him be carried away by any outburst of anger. Through meekness he appears as an angel before his scholars, whose reverence and respect he commands. An unmistakable blessing rests upon meekness. The more indulgence and patience one shows to the weaker pupils, and the harder the teacher works with them, the more the children advance. Besides, the Catechist must bear in mind that he has before him weak creatures whose minds are childish and flighty — a fact which he can not alter. For this reason, skilful Catechists have easily passed over in children things which resulted from mere youthful thoughtlessness and were in no way sinful. St. Philip Neri would never complain, no matter how much noise the children made playing under his window. He even encouraged them, saying, "Be gay, and go on playing, only do not commit sin." When somebody once reprehended him for his great indul-

gence, he said, " As long as the children do not sin, they may chop sticks on my back if they like." And yet the saint obtained astonishing results in his religious instruction. True love for the children will also make the Catechist avoid rude invectives, nicknames, making fun of the children with jokes and puns, or taunting them about their origin, their parents, their names, defects of mind and body, etc. He will also abstain from censuring right and left, and quarrelling with the whole class. In a word, he must avoid everything which might discourage the children, or hurt and wound their feelings; but, on the contrary, strive by all means to win their hearts and good will.

6. True love for the children will make the Catechist impartial to all. It would be a serious fault to be kind only with the children of better families and pay less attention to the poor, a conduct directly opposed to the spirit of Our Lord, who showed special compassion to the poor. (Cf. Lbg. pp. 152, 183.) To neglect the weaker pupils and the less talented in order to advance more quickly with the more gifted ones would be against the demands of conscience. Hence, too, the Catechist must not be partial to the girls, who are usually more diligent and quicker in mental development than boys. On the contrary, a conscientious Catechist will

bestow special attention upon the boys, precisely because they are in this respect behind the girls, while yet in later life they will take a more prominent and influential position. Dupanloup (p. 100) says there is much prudence and experience in the rule that in Catechism there should be a difference between the management of girls and that of boys. "For boys there should be a great amount of firmness when they are addressed together, and great kindness when any one of them is spoken to separately. But, on the other hand, with the girls there should be great kindness when speaking to them all, but a great reserve when they are spoken to separately." He observed before (p. 99), "that Catechists can not be too much on the watch against a certain natural love which is too often felt toward some children on account either of their appearance, their birth, their fortune, or of a sympathy of disposition and character. This entirely human affection generally causes excessive attentions and sometimes grievous partiality." On this important subject Lambing (p. 156) says that "children are remarkably quick in discovering any show of partiality; and the feelings of jealousy with which the success of the diligent and talented child is naturally calculated to inspire them will impart additional keenness to

their perception and make them notice the remotest approach to favoritism. Nothing could be more fatal. . . . It is a poison which it is extremely difficult to counteract, and hence the only safety for the teacher is found in avoiding the least semblance of it." The danger and the fault are unfortunately common enough to justify us in quoting still another authority: "It is very natural for one to be more attracted to a child who is handsome and well dressed than to one who is ill clad and who exhibits in his person, his language, and his whole deportment the marks of that poverty and indigence in which he has been reared. Now, if the Catechist so far forget himself as to be influenced by these merely human instincts; if he show more affection for the rich than for the poor, for the well dressed and genteel than for the shabby or the ragged; if he speak more gently to the one than to the other; if he reward the respectable child without being equally liberal to the poor one, who may be just as meritorious, — he will inflict an irreparable injury upon the work of his ministry." (*Irish Eccl. R.*, l. c.)

7. The Catechist should also be a man of peace. Peace and harmony make life beautiful, raise the dignity of the teacher in the eyes of the children, and bring about better and more

lasting results in education. The Catechist, priest or layman, must therefore avoid everything that might disturb harmony and concord among his fellow-teachers. Here, as in other things, the axiom holds good, "In union is strength," and union in a good work always brings blessing. Dupanloup (p. 100 ff.), speaking of the importance of this perfect agreement and harmonious coöperation among the Catechists of the same Christian Doctrine class, which implies order and subordination, remarks that it is on that very account no easy matter to find able persons for this work.

8. All the foregoing qualities of the Catechist will never make his work truly successful, if he is not also a man of prayer, possessed with the real spirit of prayer. Prayer is for his work what the fertile rain from heaven is for the field which the farmer tills in the sweat of his brow. All men who were famous as religious teachers of young and old, children and adults, never forgot to implore, before all things, God's blessing upon their endeavors. "Unless the Lord build the house, they labor in vain who build it" (Ps. cxxvi. 1). "Neither he that planteth is anything, nor he that watereth: but God that giveth the increase" (1 Cor. iii. 7). Dupanloup observes that "for the work of winning souls redeemed by the blood of Christ,

piety, the spirit of grace, and prayer are indispensable. . . . Catechism is not a matter of high intellect, but of fervent piety. How many Catechists who have said a great deal throughout the course, have not once succeeded in touching the heart of the children, have never produced in those young souls the least movement of compunction or of the love of God. Let us do a little less and pray more; let us become saints and nothing can resist us" (pp. 97 ff.). St. Augustine remarks that it is often more necessary for the Catechist to speak to God of the children than to speak to the children of God ("On Catechising," n. 18. See also Lambing, p. 90). "We may readily judge how essential a tender spirit of piety is to him who has to deal with the young or the ignorant. Piety may, in some sense, and to some degree at least, supply the want of learning; but no amount of learning can ever take the place of that spirit of piety which is such an essential qualification in him who undertakes the work of God." (*Irish Eccl. R.*, l. c.)

B. *Intellectual Qualities*

1. Knowledge of theology. The Catechist must not only know and clearly understand the subjects which he will teach the children, but he must also be able to illustrate every truth of

religion by suitable examples, comparisons, and maxims. Yet in school he must not parade all his scientific knowledge, because the children are not to be made theologians, but Christians. The theological science which the Catechist possesses is the capital which he must keep for himself; to the children belong the interests. "Only those who are complete masters of their science can make it simple and easy to others. . . . If a thorough knowledge and continual study is requisite for teaching any subject well, it is not least so in the case of religious instruction" (Manual, p. xii.). "The successful Catechist must possess clear, solid, and exact ideas, and be thoroughly read up in what we may call the essential portions of theology. He is bound by the obligations of his ministry to explain all these matters with clearness and precision; to adapt his explanations to the capacity of the young, the simple, and the ignorant; to vary his expressions and to modify his turn of thought, as occasion may require, without obscuring the clearness of his teaching. How can he do all this, if his own mind be a chaos of uncertainty and confusion? To be a successful Catechist requires more than a mere superficial knowledge of the subject." (*Irish Eccl. R.*, l. c.)

2. Knowledge of pedagogy, *i. e.*, a knowl-

edge of the general principles of education; the principles of method for religious instruction and the most important school regulations. Listening to good and experienced Catechists at their work is likewise of great value; from this one may often learn more than from books. Finally, early practice in the art of catechising is necessary, according to the principle "Practice makes perfect." Without this knowledge of pedagogy, the Catechist's office would soon become a burden. He would talk in a manner so much above the children's minds that at the close of the lesson, not even the quickest and cleverest would know what he had been talking about. The Catechist must understand how to prepare the food of the soul, otherwise he is like a bad cook who spoils good food and undermines the health. Nowadays, in training and normal colleges, great importance is attached to the hearing of skilled teachers, and to practice in catechising. "What should we say of a person trying to teach another the art of swimming by giving him directions within the four walls of the schoolroom, and afterwards saying, 'Now you know everything, go and swim'?" (Kehr.) Practice must come early to the aid of theory. Do we not find in the medical faculty that young doctors have to practice the art of healing under the guidance of

their masters? The "Manual" (p. xiii.), speaking of the progress made in past years in the art of teaching, demands "that religion, the most important of all subjects, should be taught with at least equal care and skill, that the same pains and perseverance, the same art and ingenuity, which are brought to bear on the teaching of arithmetic and geography, should be exerted in the case of religion. Yet who that is acquainted with our schools has not seen religion taught in a way that must result in giving the children a thorough distaste for it."

3. The Catechist must work continually at his own self-improvement (Lbg. p. 83). He who does not advance goes back. For this reason he must study suitable books on the Catechism, and read periodicals devoted to Catechetics and pedagogy. The examination of the mental capabilities and talents of his scholars also tends to his improvement. A Catechist who seeks to know the mental aptitude of his children is like the Good Shepherd, who said, "I know My sheep and Mine know Me" (John x. 14).

It is of the utmost importance for the Catechist to study the character, the tastes and dispositions, the faculty and the good traits of his pupils. There is as great a variety in all these things as there is in creation at large. Cardinal

Gibbons says, in this connection, that no two men are of the same mental capacity or moral disposition. "One may excel in solid judgment, another in tenacity of memory, and a third in brilliancy of imagination. One is naturally grave and solemn, another is gay and vivacious. One is of a phlegmatic, another of a sanguine, temperament. One is constitutionally shy, timid, and reserved, another is bold and demonstrative. One is taciturn, another has his heart in his mouth. The teacher should take his pupils as God made them, and aid them in bringing out the hidden powers of their soul. If he tries to adopt the levelling process by casting all in the same mould, his pupils will become forced and unnatural in their movements; they will lose heart, their spirit will be broken, their manhood crippled and impaired. . . . Instead of laboring to crush and subdue their natural traits and propensities, he should rather divert them into a proper channel. The admonition which would be properly administered to a sullen or obstinate youth, deliberately erring, might be excessive if given to one of an ardent or sensitive nature acting from impulse or levity" (The Ambassador of Ch., p. 51).

4. The Catechist, especially in the early years of his work, must always carefully prepare each and every lesson of Christian Doctrine.

In doing so, he must first fully master the text to be explained; he ought to know by heart the very words of the text-book. Then he must clearly and fully arrange and prepare, not only the contents of his lesson, but their order, sequence, treatment, and form of statement or expression. Finally, the lessons thus mentally prepared should be written out in full, though in case of necessity, or later, after a few years' practice, a sufficiently comprehensive sketch or synopsis may suffice. Bishop Dupanloup remarks (p. 144) that "it is impossible to give a good catechetical instruction without having prepared it with the greatest care. . . . A good catechetical instruction demands of the most skilful four, five, or six hours of preparation. I have sometimes had two or three days of continuous work, sometimes a whole week, in preparation for certain very difficult or very special instructions." He goes on to say that for at least four years he wrote out in full all the lessons and the little sermons in his class of Christian Doctrine. At the same time (on p. 153), he warns the Catechist not to make himself the slave of his poor manuscript, and not to deliver or repeat his lesson by heart. He who does not prepare for his work finds no pleasure in going into school, and in his religious instruction is sure to be disagreeable and

to make things tedious for himself and the children. Many maintain that the number of good preachers exceeds that of good Catechists for the simple reason that sermons are better prepared. This is done on the plea that a poor sermon will surely be criticised by the grown people, but what do children know whether a lesson be well or badly taught? What a frivolous excuse! Children instinctively feel the difference, and any careful observer can at once notice the effect of a good or a bad instruction. In fact, a catechetic instruction ought to be better prepared than a sermon. Before entering the schoolroom or church the Catechist ought to put himself in a cheerful frame of mind by raising his eyes to God and banishing all other cares. By means of this pious aspiration before class, the Catechist acts like a musician who tunes his instrument before he begins to play. The prayer of the Catechist is of great value; it increases his zeal and love for the children, raises his courage, and draws down the divine blessing. A Catechist who knows how to pray well, knows also how to teach well.

Art. 7. — Conditions of Success

The true test of successful religious teaching is not the ability of the pupils to repeat word for word the Catechism text, but their increased

piety and improved moral character, both springing from religious convictions. We may here apply Our Lord's words, "By their fruits you shall know them" (Matt. vii. 16). For this reason those are not necessarily the best scholars who are capable of repeating the text with the greatest accuracy.

Among the many circumstances upon which depends the success of Christian Doctrine are the following:—

1. The personal fitness of the Catechist for his office.

(*a*) First, he must be deeply imbued in mind and heart with the spirit of the Christian Doctrine; for one can not give that which one does not possess. "Life proceeds from life, and religion, which is the highest power of life, can proceed only from God and religious souls" (Bp. Spalding). A Catechist who has not fully entered into the spirit of religion will, from "pure conscientiousness," insist upon the exact repetition of subtle definitions, and attach greatest importance to the knowledge of the words of the book, and the committing of these to memory; but he will fail to awaken a living faith and a true moral character. He who is himself blind can not lead blind children to the light; and he who is cold can not warm the heart of another. But the Catechist who has seized the spirit of

the Christian doctrines, who is convinced of their truth, and inspired by their beauty, will teach "as one having power, and not as the Scribes and Pharisees" (Matt. vii. 29. See the preceding Art., p. 81).

(*b*) A knowledge of method and system is of much greater moment to the Catechist than a profound theological learning. A Catechist without method does not know how to impart his knowledge; he is like a merchant who has many good wares, but does not understand how to display them to advantage. "A person may be a scholar, but it does not follow on that account that he is a teacher. There are exceptionally able scholars who are decidedly bad teachers, and on the other hand, there are very skilful teachers who can in no way lay claim to the title of scholar" (Kehr). Therefore the Catechist who has a comparatively limited knowledge, but possesses the art of imparting the truths of religion in an excellent manner, will obtain far better results than the learned theologian who is lacking in method and practical skill. In everything method means the quickest and surest way of attaining an object. To catechise without method would be losing time and doing nothing; to catechise with a bad method is doing harm (Dpl. p. 250. See preceding Art., pp. 91 ff.).

It is often said that one can learn the right method by practice, without any special study. Now, while it is certainly true that one may gradually arrive at the right method by long and constant exercise, yet the result is obtained only after many mistakes have been made and much mischief caused by wrong methods. For the most part people do not light upon the right method at all; they get disgusted and lay the blame of ill success on others. To say that the right method comes naturally to any one is as foolish as to maintain that a man need not learn how to swim, since it would come to him naturally if he fell into the water. Again, one often hears the objection that method is concerned about mere trifles. This may be true, but these are the trifles of which St. Augustine says, "Would you be great, begin by little things."

The Third Plenary Council of Baltimore, convinced of the necessity of methodic skill in the Catechist, ordained that the theological students in our seminaries should not only be impressed with the supreme importance of Christian instruction for children, but should also prepare to become skilful Catechists by paying due regard to this work while studying psychology, pedagogy, and pastoral theology; that, moreover, they ought to be practically instructed

in the right way and method of teaching Catechism and Bible History in a clear and solid manner (n. 201). In regard to the much despised "details," Dupanloup says: "Theory is necessary . . . but the more beautiful the theory, the more is it necessary, if it is to be realized, that we should be thoroughly instructed in practical details; for in this case the details alone contain a real teaching, they have an undoubted use of their own. . . . I can declare that all these details are absolutely necessary, though too often neglected, and that they have a very real importance for the salvation of souls" (pp. 191, 199).

2. The pedagogical value of the text-book. No one can work well with bad tools. The best penman can not write well with a bad pen; neither can a good teacher instruct well with a bad text-book. Some may argue that a skilful Catechist can make good use of even an inferior book. But where are such distinguished Catechists, such wonder-workers, to be found? Unfortunately, when a new religious text-book appears, criticism is almost always directed to theological accuracy alone, and very little attention is paid to its pedagogical usefulness.

3. The coöperation of the parents and of the school-teachers.

(*a*) When parents set no value upon relig-

ious instruction and instil into their children the spirit of worldliness and even hatred or contempt of religion; when by their bad example at home they teach the children the very contrary of what the Catechist declares to be a Christian duty, all labor on the part of the Catechist is in vain. Having spoken of the great care a pastor should have of the Sunday-schools and Catechism classes, the Fathers of the III. Prov. C. of New York say, "But the efforts of the most zealous pastor will be, and too frequently are, defeated by the negligence and bad example of parents." Lambing says (p. 12): "So necessary is the coöperation of parents, that without it it is impossible to train up a child in a proper manner. It is in their power either to confirm or undo the work of all others engaged in the training of their children." See the very practical remarks of the same author (pp. 19 ff.) on "Parents and the Sunday-school."

Parents must coöperate with the Catechist in many ways: (1) by their own good example and Christian life; (2) by sending their children regularly to Christian Doctrine; (3) by examining them as to their success in learning; (4) by helping them (by explaining) to understand the lessons and to memorize them; (5) by inquiring of the Catechist concerning the attendance, con-

duct, and application of their children; (6) by always upholding the authority of the Catechist and the respect due to him.

On the other hand the Catechist, priest or layman, should be in contact with the parents and keep them informed about the children. Often, instead of scolding or punishing the delinquent child, the Catechist will visit the parents to have the fault remedied. Negligence or indifference of parents may often be overcome by the personal influence of the Catechist brought to bear upon them. (See in this connection Lambing, p. 182, "Visiting the Children.")

(*b*) The work of the Catechist may be greatly helped and fostered, or on the other hand seriously impeded, and in fact neutralized, by the secular teachers of the children. That the parochial Catholic school is of immense advantage to the teacher of Christian Doctrine is evident. The whole atmosphere of the school is religious, the teachers all exercise a Catholic influence, the readers are filled with Catholic instruction of every kind; everything helps to strengthen and develop, or prepare for, the instruction given by the Catechist.

But quite different is the case where there is no Catholic school and where the children must attend public school, whose influence, if not

against the Catholic religion, is at least not favorable to it. Happy the Catechist if by his prudence and tact he succeeds in engaging the interest and sympathy of some Catholic teacher in the public school who may volunteer to "keep an eye" on the Catholic children, to admonish them to attend the Sunday-school or Saturday Catechism, and possibly come to assist the pastor in teaching the Christian Doctrine class on these days. This becomes even more important in so-called mission places, where no priest resides. The help and assistance of a Catholic teacher in such a place is worth all the efforts and endeavors on the part of the Catechist to get his good will and favor (Dpl. p. 430).

4. The proper organization of the Christian Doctrine class. There is no difficulty in this regard where the children receive their religious instructions at regular hours, and according to the regular programme embodied in the annual plan or work of the Catholic school. But where there is no parish school, or in the separate Christian Doctrine class (Sunday-school) for the children who have already left the school, there it becomes all-important for the successful teaching of Christian Doctrine to have the different classes properly organized and have appropriate programmes or courses laid out for the

different classes. Not only this, but where there is a large number of children, and consequently a large number of teachers or Catechists, the order and work of the different teachers and their relations with one another ought to be clearly determined. No need of saying that in Christian Doctrine or Sunday-school the parish priest is the supreme ruler. He must be the very soul of the Sunday-school, and should never be absent from it, except for very urgent reasons. Inasmuch as the priest ought personally to teach the higher class, or those immediately preparing for the sacraments, and can not, therefore, attend to all the other classes, it may become necessary in a large Sunday-school to have a superintendent who will look after the discipline and the exact carrying out of the programme. But such superintendent must be under the direct and full control of the priest. Frequent meetings or conferences of priest and teachers are of immense value for the Sunday-school. (On the organization of a Sunday-school see Lbg. pp. 31 ff.; Furniss, pp. 55 ff.) Father Lavelle, in a splendid article on "The Scope and Organization of Sunday-schools," in the *A. Eccl. R.*, October, 1896, says that such organization "is a very large and difficult subject. It includes (1) proper gradings; (2) the selection of the right kind of

teachers and often the training of the same; (3) the best methods of teaching; and (4) the wise and tactical placing of responsibility." Each point is there carefully and wisely explained. (See also Dpl., p. 100, on the agreement and necessary subordination among Catechists.)

ART. 8. — DIFFICULTIES AND THEIR REMEDIES

1. In the opinion of competent judges it is more difficult to teach Christian Doctrine successfully in elementary schools than to teach any of the secular branches. In these, visible objects are discussed or made use of, such as animals, plants, stones, letters, numbers, models, and so forth, whilst in religious instruction things come under discussion which can not be perceived by the senses, and which sometimes can not be grasped even by the understanding. Just as it is far more difficult to write a Catechism for children than a religious treatise for grown-up persons, so it is far more difficult to teach Christian Doctrine than to preach a good sermon. The reason of this is that adults can more easily be made to understand things than can children, who have a limited vocabulary, are flighty and inattentive, and as yet can not take life seriously. Again, the Catechist, having had the benefit of a higher education, finds it difficult to stoop to the children's minds and to

enter into their thoughts and feelings. Other difficulties which are well calculated to discourage the Catechist arise from the children, their natural levity and inattention, their frequent absence or very irregular attendance, their poor training and dull understanding, the carelessness and indifference of their parents, etc. (see Schuech, p. 207). St. Augustine devotes five chapters (10–14) of his book on "Catechising the Ignorant" to the subject of this article.

There are special difficulties lying in the way of the parish priest who has to teach Christian Doctrine. It not unfrequently happens, particularly in large parishes, that at the hour when he ought to give instructions the priest has to perform some pressing ecclesiastical duty that can not be postponed, such as to administer the Sacraments to a dying person, or to give private baptism, and so forth. When the religious instruction is deferred till another time certain disadvantages always follow. The class, for instance, will be given later in the day, but some children have forgotten their books, others again are not ready, and make all kinds of excuses; occasionally, with the best will, the priest finds it impossible to make up for the lost hour. At another time he may have to give instruction when exhausted by fatigue. Perhaps he has had to walk or drive

a long distance, possibly in bad weather, or he is still fasting, since he is going to say a later Mass, or else he has already fatigued himself from the early morning in the exercise of his pastoral office, for example, at Easter time in the confessional. Moreover, a parish priest is in a much more difficult position than he whose duties are confined to the school. In the cure of souls he has to deal almost exclusively with grown-up people; hence, when going to Christian Doctrine he must suddenly change his manner of speaking, his demeanor, his whole being, so as to become a child with children. As he gives instructions in many classes, he must learn to know the names and dispositions of a great number of pupils; and in every class he must adapt himself to its peculiar character, usually stamped upon it by its own teacher.

2. Great as these difficulties are, yet the Catechist will courageously meet them. Just as the skilful general is not deterred from fighting although the enemy's forces are superior, so the Catechist will not allow difficulties to discourage him. Let him rouse his courage by means of the following considerations.

(*a*) The great value and usefulness of solid religious instruction, which is a source of benediction not only to the children, but to their parents and future generations. It is true that,

with children, we do not always see immediately the desired results. God's word is like the seed of grain in nature, which requires a whole year to develop. The results of religious instruction often show themselves only in later life, sometimes even on the bed of sickness or in the hour of death. The Catechist is only the sower and the instrument in God's hand, but it is God who gives the increase (1 Cor. iii. 6, 7). Sometimes it only seems as if our instructions were fruitless; we can not look into the children's hearts nor see their future life, to judge of the results of our work. What seems to us weak is sometimes very powerful in God's hands, whilst what we, in our self-complacency, think most successful, remains in reality ineffectual.

Religious instruction often proves more beneficial to the parents than to the children themselves. Small birds often carry a seed to the top of some high tower or to an unapproachable rock, where, in consequence, a beautiful plant, or even a little tree, springs up. Children do in like manner. They take many a seed of the divine word from school home to their parents and others living with them, to whom, in their simplicity, they relate everything. Such a seed often sinks into the hearts of parents, where it bears more abundant fruit

than with the children. Besides this, the Catechist, by his zealous work for the children, makes friends of their parents. Even the coarsest parents are sensible of what is done for their children and are grateful for it. Now gratitude is a virtue which makes even the hardest heart accessible to noble feelings, and therefore capable of receiving the truths of religion. (See Cardinal Gibbons, l. c., p. 307 f.)

(*b*) On the other hand, let the Catechist well consider what a terrible harm is done where religious instruction is badly given or neglected, a harm which can never be entirely remedied. Whoever teaches Christian Doctrine badly is just as culpable as an architect who lays the foundations of a house badly, thereby causing the building to fall and to bury the men beneath its ruins.

(*c*) Let the Catechist think of the reward which he may expect from God for strenuous work in giving religious instruction. St. Augustine calls religious instruction a work of mercy to which are applicable the words of Holy Scripture, "As water extinguishes fire, so do alms blot out sin." To the Catechist likewise these words of Our Lord apply, "So long as you did it to one of these My least brethren you did it to Me" (Matt. xxv. 40). (See Lambing pp. 198 ff., "The Sunday-school Teacher's Re-

ward.") On the advantages of Christian Doctrine for the Catechist himself see Dpl., 10th disc., pp. 105 ff. He sums it all up by saying: "Yes, I have owed everything to the Catechisms [he means, to teaching Catechism], everything for my soul, everything for my ministry, everything for my heart, I would say everything for my career, if that were a sacerdotal word." (See also Cardinal Gibbons, l.c., pp. 310 f. 321. Hamon, p. 28.)

(*d*) The Catechist may also consider that all priests who are zealously fulfilling the duties of their vocation must be prepared for contradiction and opposition, for Our Lord Himself did not escape this lot. "It would be an illusion for the servant of Christ to seek times or places where he could work without any hindrance. How shameful if the laborer should work more to earn earthly bread than the Catechist to dispense that which is heavenly" (Ketteler).

(*e*) Lastly, let the Catechist place before his soul the excellence and dignity of his holy office, the importance of his work, and the great examples of Christ and His saints. It will inspire him with a holy courage which, supported by prayer, the most powerful weapon, will make him easily overcome all difficulties. It will fill him with a strong and fervent zeal which

is the only guarantee of persevering efforts. "Unless his labors be inspired and animated by this spirit of zeal, they will soon become insufferably tedious and distasteful to him. The levity and indocility of the children, the grossness and stupidity of the ignorant, will soon fill him with such a disgust for instructing them, that he will undertake this duty with the utmost repugnance, and, as a necessary consequence, discharge it without interest and without fruit. But on the contrary, if he be inspired by a lively zeal and a great love of God, the Catechist will in this very spirit of zeal find that courage which will enable him to triumph over all difficulties. It will supply him with an invincible spirit of patience to conquer the natural *ennui* and disgust which he may find in the discharge of his office. It will encourage him to persevere, and stimulate him to employ all the diligence in the preparation of his instructions which is absolutely necessary for their success" (*Irish Eccl. R.* l.c.).

CHAPTER II

THE COURSE OF CHRISTIAN DOCTRINE

Art. 1. — General Principles

By the course of Christian Doctrine is meant the selection of the matter to be taught, its disposition or orderly arrangement for the different classes of children and the various grades into which they are divided. The whole chapter, therefore, naturally presents three different views, namely, the general principles by which the Catechist must be guided, the different subjects to be taught, and the different classes in which Catholic Doctrine is explained. (See Dpl. pp. 255 ff.; Sch. pp. 211, 220 ff.)

1. The standard according to which children are grouped for religious instruction differs from that in other subjects. Bishop Dupanloup rightly takes the reception of the Sacraments as the basis of classification. Therefore, in Christian Doctrine the lower class (1st and 2d school years) will comprise those children who have not yet approached the Holy Sacraments; the middle class (3d and 4th school years) those

who are being prepared for the reception of the Holy Sacraments; the upper class (5th to 8th school years) those who have already made their first communion.

In the lower grade the foundation is laid and the way prepared for Catechism instruction. This is done by the narrative of the life of Our Lord, and those scriptural persons who either prepared the way for Our Lord or continued His work. Accordingly, in this class, the Old and New Testaments will be treated of.

In the middle class the children will be gradually prepared for the reception of the Holy Sacraments, and led on to assist regularly at the holy sacrifice of the Mass. This is done by treating of the Commandments and of the means of grace. Amongst the means of grace, the holy Mass and the Sacraments of Penance and the Holy Eucharist must be thoroughly entered into. The Commandments are to be explained because the children are now of an age when they can distinguish good from evil, and must approach the Sacrament of Penance.

Scholars of the upper class are to be brought to a firm conviction of the truth of the Catholic religion, inspired with *love* for it and for the Church, and prepared to meet the more common objections against the Catholic faith. For this reason the doctrines of faith and morals

are to be more thoroughly entered upon here, and the Liturgy of the Church to be explained more fully, and her history to be related more in detail.

In the foregoing classification the author follows exactly the three kinds of Catechisms explained in every detail in the Third Book of Dupanloup's work: the "Little Catechism" to which children are admitted at seven or eight up to ten or eleven (pp. 265 ff.); the "Week-day or Communion Catechism" preparatory to that great act (pp. 299 ff.); and lastly the "Catechism of Perseverance," or the great Catechism for children from twelve to eighteen years (pp. 453 ff.).

The author of the "Manual" proposes another division (pp. xvii. ff.), *viz.* (*a*) Infants, *i.e.*, children just come to the age of reason; (*b*) children from eight to ten; (*c*) older and more advanced children. In the first division they are to learn only the ordinary prayers and some hymns. Explanations of doctrines they can not take in. But facts, great facts and truths, illustrated and pointed at by the wonderful events of sacred history, these they take in with eagerness and awe, and so deeply that the impression still lives for years after. In the second division the children begin to be able to learn the Catechism and comprehend its mean-

ing. In the third division they should obtain a thorough and ample knowledge of the Catechism as a system of Christian Doctrine; they may learn the meaning of the feasts and devotions and practices of piety; and especially they may be shown the connection between faith and practice.

Schuech (pp. 220 ff.) proposes still another arrangement, by which four main classes are formed, each comprising two school years, except the first, which consists of children of the first year only.

We prefer the grading explained by Father Lavelle in the *A. Eccl. R.*, October, 1896, p. 377. He proposes five grades. "The first for the children who do not yet know their prayers; the second for those who are preparing for their first confession; the third for those soon to receive their first communion; the fourth for those who expect to be confirmed; the fifth for children after confirmation." According to these grades the proper subjects of Christian Doctrine are arranged in the special programmes.

It is easy to see that, notwithstanding the apparently radical differences between the above systems, they can all be reduced to the author's triple class, the lowest for the first beginners, the middle one for those going to con-

fession, and the highest one for those having made their first communion. (See pp. 155 ff.)

2. A definite and full course of Christian Doctrine, to be gone through by the children of the parish, together with a clear programme arranged for each class and grade, is positively necessary, no matter what the conditions and circumstances of the place and children may be, and whether there is a Catholic school or not. In laying out his course the priest must keep in view especially the length of time or number of years during which the children usually come to Christian Doctrine, and the amount of time and number of hours placed at his disposition. Such a regularly planned course guards against loss of time and compels the Catechist to finish the prescribed matter within the required time. It urges him to prepare thoroughly, and prevents him from staying too long with certain parts through lack of preparation. Besides, by means of a fixed course, we succeed in obtaining uniformity in the different schools (a most desirable thing), so that if children go from one place to another, or if the Catechists are changed, there need be no real interruption in the instructions. What the plan of building is to the architect, the course of study is to the Catechist. However, this course must not be a strait-jacket, and so

confine the Catechist as to make him lose his individuality and make no account of local needs.

The Bishop may prescribe a course of Christian Doctrine for his diocese, which usually gives only the general outline and allows — to the advantage of instruction — the Catechist plenty of free room for action. For this reason, the Catechist should draw up for himself a detailed programme, in which regard must be paid, not so much to the number of pages in the text-book, as to the nature and importance of the several subjects, the capacity of the children, the attendance at school, to holidays, vacations, and to local needs.

In any case, where no definite diocesan course is given, let the Catechist draw one up for himself and submit it to his ecclesiastical superior. It will be a safeguard to the Catechist. In some dioceses there are courses ready printed, sometimes even detailed, which, however, are as little suited to all schools as one last is to all boots.

The course of Christian Doctrine must also take into account the following fundamental principles: —

(*a*) The principal subject of the first religious instruction is Bible History, for catechetical instruction would be to no purpose with little

children. (*b*) The Catechism instruction must be spread out over two years at least; for it is impossible, as experience has shown, to go through it in a shorter time. (*c*) The Catechism is to be gone through at least twice. Repetition and recapitulation is the mother of all learning; without it, lasting results are nowhere obtained. Besides, by means of a second or more detailed repetition, religious truths are more clearly grasped. But it stands to reason that this repetition must not be a bare recapitulation, but a more detailed presentation of the matter already known. A mere repetition would only weary the children, and be of no avail.

3. In regard to places (so-called missions) where there is no resident priest and where the people are too far away from a church to attend regularly, and where a priest comes only at stated times, it may be difficult for him to lay out a "course" of Christian Doctrine for those children. Yet, where a priest comes at regular times, even this is possible; in fact, here a certain programme becomes even more necessary. If the priest knows how often a year, a month, he must visit that mission and for how long every time he may have the children, or also, how often a lay person of the place will teach the children Catechism during that time, he

will be able to draw up some kind of a definite programme and make provisions for a regular selection and arrangement of the matter that the children must learn each year. Only with the help of such a programme can the few lessons given during the year do some effective work; without it the instructions will either be turned into special preparations for the Sacraments, or become an aimless and shifting series of religious talks. In this connection Schuech says (p. 225): "On the missions that can be visited but rarely by the priest, it is necessary to appoint the most sensible lay person to act as Catechist, and to point out to him, or to supply him with, such books and helps as will qualify him for his sublime task." However, these books and helps will avail the teacher little, if his work is not properly laid out in a programme suited as well as possible to the circumstances of the place.

Art. 2. — Bible History

With the limited number of hours allotted to Christian Doctrine it is impossible, in the course of the school year, to deal with all the narratives contained in the Bible History. The Catechist must, therefore, choose out of this great number the most suitable ones, and connect them in a fitting manner.

I. In regard to the *selection* of the matter, the Catechist must attend to the following rules: —

1. *Non multa sed multum*, not many things but much, — that is to say, it is better to go through less matter, taking only what is most necessary and important, but this little must be thoroughly impressed upon the mind. It is to no purpose to go hastily through a great number of stories. Overberg rightly remarks: "Do not overwhelm children with narratives. It is better to learn and retain ten than to hear a hundred and forget them." Moreover, the principal aim of Bible History is not to make the children learn of many biblical events, but to ennoble their moral life, and lay a foundation for the future Catechism lessons. For this reason the lessons of faith and morals contained in every Bible story should be drawn out, and applied to the life of the children. This will sometimes require from one to two hours for some parts from Bible History. Where the diocesan programme fixes a certain number of Bible stories, thirty or forty a year, the Catechist must determine in the beginning of the course how much time he may allow for each of the stories, as the more important events evidently demand a fuller treatment. It were utterly absurd to give the same time and work to each narrative.

2. In this selection of his material the Catechist must be guided also by the length of the course, that is, whether a separate Bible History class be taught only for one or two or more years. In some schools in Germany Bible History is taught in concentric cycles from the lowest to the highest classes, like the Catechism. While it is true that in the succeeding Catechism class many an opportunity is given to impart to the children a fuller knowledge of some one biblical story already explained in the preceding Bible History class, yet the course should be so arranged that the children, as they advance to higher grades, repeat the Bible lessons heard in the lower grades. "This," says Knecht, an acknowledged authority, "is absolutely necessary if Bible History is to do any lasting good. Without repetition children will soon forget what they have learned; moreover, at the first instruction, in the lower grade, the rich and profound contents of many numbers can be set forth only very imperfectly. Hence, the repetition is not merely to refresh the memory, but it ought especially to lead to a fuller and better understanding of the subject."

3. The following Bible stories must not be passed over, but ought to be more thoroughly explained and learned than others.

(*a*) Those which are necessary for the expla-

nation of the articles of faith contained in the Apostles' Creed.

(*b*) Those which are necessary in order to understand the feasts of the ecclesiastical year, as, for example, the story of Our Lord's triumphal entry into Jerusalem on Palm Sunday.

(*c*) Those which have to be prominently mentioned and made use of in the later Catechism class.

(*d*) Those which are read at the services on Sundays and feastdays (Epistles and Gospels).

(*e*) Those which afford an opportunity of teaching the children their particular duties at home, in church, and at school; examples of holy children (Abel, Isaac, Joseph, Samuel, Tobias), or of wicked and disobedient children (sons of Heli, Absalom, Cain).

(*f*) Those which are interesting and calculated to rivet the attention, and by which religious instruction is made pleasing to the children.

(*g*) Those which set before us noble examples or show the way of true conversion.

The Catechist must also explain those Bible stories which will serve as a warning against sin, showing the evil consequences of sin, the punishment by God, the ugliness of sin. It is foolish when teachers skip over these narratives for fear the children would learn evil thereby.

These people forget that ignorance can not save the sinful children of Adam from either folly or wickedness. However, what stories of this kind to select, and in what manner to explain them, will depend a great deal on the character of the class, or on the mental state of the pupils. (See examples below, pp. 128 ff.)

(*h*) "It is regrettable when Catechists leave out the later events of the New Testament. These narratives (the healing of the lame beggar, the persecution of the Apostles, St. Stephen, the confirmation at Samaria, the conversion of Saul, Peter in prison, the council at Jerusalem) are of great importance and significance in Catholic faith. . . . It is certainly a mistake to devote nearly half the time to the preparatory history of the Christian Church, *i.e.*, the Old Testament, and not leave sufficient time for the no less important and instructive history of the Church of the Apostles and its development" (Knecht).

II. With regard to the *arrangement* of the Bible stories the following principles hold good: —

1. Bible stories of the New Testament must precede those of the Old Testament for the following reasons: (*a*) they are easier and more intelligible to little children, since they are all grouped round the person of Our Lord;

(*b*) it is more important that Christian children should know first the life of Our Lord than the lives of the personages of the Old Testament; (*c*) the New Testament leads them sooner and quicker to understand the principal Christian festivals and the truths of the Christian religion; the Church also attaches greater importance to the New Testament, for in her services on Sundays and feasts, she reads almost exclusively the New Testament; (*d*) without a knowledge of the New Testament the Old can not be rightly understood. "In the Old Testament there is a veiling of the New, and in the New Testament there is a revealing of the Old" (St. Augustine). Hence, in most dioceses, the programme of study prescribes instruction in the New Testament for the earliest school age.

2. The Bible stories of the New Testament must be so fitted into each other that the life of Our Lord may appear as a connected whole. Children understand the life of Our Lord much better when they get a good view of the whole. They must not be kept too long at the miracles and parables of Our Lord, so that the thread of His life may not be broken. Most of the miracles and parables can be dealt with after the life of Our Lord has been completed. Again, these lessons should keep pace with the

ecclesiastical year, which follows the chronological order from His birth (Christmas) to His Ascension (in May).

3. The Bible stories of the Old Testament must follow each other in chronological order, so that the children may clearly understand how mankind has been prepared for the coming of Christ. St. Augustine, in his work, "On Catechising," lays down the rule that the thread of the narrative should not be broken. Bishop Ketteler confirms this, since he says: "Every detached historical fact can be made more or less improbable. So it is with the truths of faith." The chronological order and connection of the different stories helps to make them better understood and more easily retained. Yet it may be very useful to interrupt the chronology at certain times, and bring narratives of a different time together in order to put into clearer light a great truth, pointed out by those different facts. This applies principally, if not exclusively, to the Messianic prophecies, whether expressed in words or in types. While it is true that the history of the Jewish people has an interest of its own, being that of the only nation of antiquity which had the true knowledge and worship of God, yet for Christian children the great importance and significance of Old Testament history lies

in the fact that it reveals to them the divine preparation of Christ's kingdom among men. The Catechist must always remember that the Old Testament class is part of the Christian Doctrine class; in Bible History Christ Jesus and His kingdom must be the one great and most prominent figure of the Old and the New Testament. "The typical character, so grand and wonderful, of the Old Testament, furnishes religious education with a most precious treasure which may not remain locked up for our pupils" (Knecht). By sometimes grouping types and prophecies together, *e.g.*, Abel, Melchisedech, Isaac, Joseph, Moses (Christ), Noe's Ark, the Tabernacle, the Temple (the Church), Melchisedech's sacrifice, the Paschal Lamb, the Manna, the Show-breads, the food of Elias (Holy Eucharist), these typological explanations will gain in clearness and strength. The same holds good in regard to prophecies strictly so called. An excellent example of this kind of "grouping" is furnished in the "Scripture History for the Confraternity Class" by the Rev. M. F. Glancey.

4. The question whether Bible History should be taught in a chronological or in topical order seems to be widely agitated by catechetical writers.

While Bishop Knecht follows closely the

chronology in the manifold and most helpful programmes drawn up by him, Father Glancey, the writer of the preface to the English translation of his work (n. 2) maintains that all the confusion between the Bible History class and that of the Catechism "comes from being enslaved to the chronological system. This is the root of the evil to which the axe must be laid," and he relegates that system to "our upper schools and colleges." With him, at least for the lower grades, "the Scripture history should be grouped round the central doctrines of our faith." Examples are then given regarding the doctrines of the Holy Eucharist and the Church, to illustrate "the unification or concentration of subject" in Bible History and Catechism along parallel lines. For this topical system demands that the same subjects be treated at the same time in the Bible History and the Catechism class.

The apparently opposing theories may possibly be reconciled by distinguishing different phases and times of Bible History instruction. Where the facts from Bible History are brought forward in Catechism to illustrate and prove some truth or mystery of faith, these facts must naturally be selected and told upon the topical plan. But this is really a Catechism class, although the explanation of the

different biblical facts may run through several hours. The class of Bible History, being something distinct from the Catechism class, must not be confounded with the use of Bible stories in the latter. The principle demanding a close connection, in fact, an interpenetration of Bible History and Catechism, is sufficiently guarded by the manner indicated above (Ch. I., pp. 55 ff.). But in the class of Bible History the traditional way of following its chronology is preferable. (See the suggestion in *A. Eccl. R.*, February, 1897, p. 187.)

III. The following sample arrangements of Bible History may give Catechists some help in making out their own programme. They also serve to show how doctrinal explanations, catechetical and liturgical instructions, may be opportunely joined with the story. The letters A.C. mean the articles of the Apostles' Creed.

1. The first school year.

Old Testament. (1) The creation of the world. (1 A.C. *The Our Father.*) (2) Creation of the angels and their trial. (*Prayer to Guardian Angel.*) (3) Creation of man. Garden of Paradise. (4) The Fall. Promise of the Redeemer. *New Testament.* (5) Announcement of the birth of St. John the Baptist. (6) Annunciation of Our Lord's birth. (2, 3 A.C. 25 March. *Angelus.*) (7) Mary visits St. Eliza-

beth. (*The Hail Mary.*) (8) The birth of St. John the Baptist and his youth. (9) Nativity of Our Lord and the shepherds. (3 A.C. *Christmas.*) (10) Presentation of Jesus in the Temple. (*Candlemas Day.*) (11) The three Magi. (*Epiphany.*) (12) The flight into Egypt. (13) Jesus in the Temple at the age of twelve years. (*The joyful decades of the Rosary.*) (14) St. John the Baptist and Our Lord's baptism. (*Blessed Trinity.*) (15) The marriage at Cana. (16) The storm on the lake. (17) The feeding of the five thousand. (18) The cure of the centurion's servant. (19) The raising of Lazarus. (20) The entry of Jesus in Jerusalem and the driving out of the sellers in the Temple. (*Palm Sunday, Holy Week.*) (21) The institution of the Blessed Sacrament. (*Holy Thursday, Corpus Christi.*) (22) Jesus on the Mount of Olives. The betrayal of Judas. (23) Jesus before the chief priests. (24) St. Peter's denial and the despair of Judas. (*The Ten Commandments.*) (25) Jesus before Pilate. (26) The scourging and crowning with thorns. *Ecce Homo.* (4 A.C.) (27) The Condemnation of Our Lord. (28) The journey to Calvary and the crucifixion. (*Good Friday.*) (29) The seven words on the Cross and the death of Our Lord. (5 A.C. *The Way of the Cross. The five sorrowful mysteries of the Ro-*

sary.) (30) The burial of Our Lord. (31) The resurrection. (5 A.C. *Easter.*) (32) Jesus at Emmaus. (33) Jesus appears twice to the Apostles in the upper room at Jerusalem. (34) The Ascension. (6 A.C.) (35) Our Lord's account of the last judgment; the blessed and the damned. (7 A.C. *Works of mercy.*) (36) The descent of the Holy Ghost. (8, 9 A.C. *Pentecost. The glorious mysteries of the Rosary.*) (37) The miracle at the beautiful gate of the Temple. (38) Peter receives the power of the keys. (39) Peter receives the charge of the lambs and the sheep. (40) St. Peter in prison; his death in Rome. (9 A.C. 29 June.) (41) St. Stephen. (42) Conversion of Saul and his death in Rome. (43) The prodigal son. (10 A.C.) (44) The raising to life of the young man at Naim. (11 A.C.) (45) The raising of Jairus' daughter. (46) The rich man and Lazarus. (12 A.C.) (47) The good Samaritan. (*The two precepts of charity.*) (48) The dispute among the Apostles as to who should be greatest. Jesus blesses the children. (*Address to the children at the close of school year.*)

2. The second school year.

Bible History of the Old Testament. (1) Creation of the world. (*Repetition and explanation of the Our Father.*) (2) The angels. (3) The creation of man. The Garden of Paradise.

(4) The Fall. (*Sin.*) (5) Cain and Abel. (6) The Deluge. (7) Noe's thankoffering. (8) Abraham's obedience and peaceableness. Melchisedech. (*The Holy Sacrifice of the Mass and the Seven Sacraments.*) (9) Abraham's hospitality and intercession. (10) Destruction of Sodom. (11) Isaac's sacrifice. (*Faith: repetition of the Apostles' Creed.*) (12) Esau and Jacob. The ladder reaching to heaven. (13) Joseph is sold. (14) Joseph's elevation. (15) Joseph's brethren twice in Egypt. (16) Joseph makes himself known. (17) Jacob's journey to Egypt. (*Repetition of the Ten Commandments.*) (18) The patient Job. (19) Moses saved from the waters. (*Works of Mercy.*) (20) The burning bush. (21) The paschal lamb and the exodus from Egypt. The passage through the Red Sea. (22) The wonders of the desert: the manna from heaven, the water from the rock, the prayer of Moses, the brazen serpent. (23) The giving of the law on Sinai. (*Very brief explanation of the Ten Commandments with regard to the examination of conscience.*) The golden calf. (24) The spies. (25) Moses' doubt and death. The passage of the Jordan. (26) Heli's sons. (27) David and Goliath. Saul's anger. (*The seven capital sins.*) (28) David's twice-repeated magnanimity toward Saul. (*The commandment*

to love our enemies.) (29) Absalom (*Fourth Commandment.*) Solomon's judgment. (30) The widow of Sarephta. Elias's sacrifice on Mount Carmel. (31) Naboth stoned though innocent. (32) Elias taken up into heaven. (33) Eliseus and the boys. (*Reverence to old age.*) Naaman the Syrian. (*Confession.*) (34) Tobias. (*Good works.*) (35) The three children in the fiery furnace. (36) Baltassar. (37) Daniel overthrows the idol Bel. (38) Daniel in the lion's den. (39) The seven Machabees and Eleazar. (*The six commandments of the Church.*) (40) Judas' offering for the dead; (*Requiem Mass. The De Profundis bell*); his victory. The miserable death of Antiochus Epiphanes.

New Testament History. As far as time will allow new stories should now fill up the New Testament narrative given last year. Such portions will be selected as will later come up in the Catechism class, and which afford a possibility of dealing with the division and the fundamental formulæ of the Catechism (see Ch. iv. p. 350). (1) Our Lord's transfiguration on Thabor. (*Eternal happiness is our end.*) (2) Mary and Martha. (*But one thing is necessary.*) (3) The parable of the great feast or supper (Luke xiv. 16). (*Man is forgetful of his last end.*) (4) Jesus and the Samaritan woman.

(*The knowledge of God through faith.*) (5) Jesus walks on the sea and calls Peter. (*Hope, confidence.*) (6) Our Lord and the rich young man. (*The Commandments.*) (7) Jesus heals the ten lepers. (*Confession.*) (8) The unmerciful servant. (*Law of charity.*) (9) The centurion Cornelius at Cæsarea. (*Good works.*) (10) The sermon on the lake and the miraculous draught of fishes. (*Mission of the Apostles. The Church.*) (11) The penitent Magdalen. (*Penance.*) (12) The promise of the Blessed Sacrament in the synagogue at Capharnaum. (*The Blessed Sacrament.*) (13) The Pharisee and the publican in the Temple. (*Prayer.*) (14) The Chanaanite woman. (*Qualities of prayer.*) (15) The blind man on the road to Jericho. (16) The friend at midnight. (17) The laborers in the vineyard. (*Practice of religion.*)

Art. 3. — Catechism

The Catechist must proceed as an architect or builder does who first lays a firm foundation and then builds up the walls. In doing so one stone is laid upon another, and all of them firmly joined together. So does the Catechist in Christian Doctrine. Having laid the foundation through Bible History, he begins to build the walls by the Catechism. As the builder does

with the stones, so must the Catechist fit the Catechism lessons in their proper order and connect them with one another. The necessity of this manner of procedure follows from the nature of the Catechism, which is, as Bishop Ketteler says, "a wonderful, intrinsically connected system of revealed fundamental truths." Accordingly, of this holy temple of divine truths, the children are to know, not merely a piece here and there, like stones broken out from the wall, but the whole grand and heavenly building in its internal unity.

I. The Catechist (but much more the Catechism) must adhere to the following *general* principles.

1. He must begin with those doctrines which are necessary to a right understanding of others. For example, the doctrine of grace must precede that of the Sacraments. We must not, however, understand by this that no subject at all may be mentioned which has not been previously dealt with (though this is the usual course to pursue) otherwise religious instruction would be quite impossible. Certain fundamental ideas (Church, sin, redemption, etc.) are, on account of the internal connection of all sacred truths, interwoven throughout the whole Catechism; but then, these are known to the children in consequence of their former

instructions in Bible History. Only when a thorough treatment of a subject is necessary in order to make it understood, should a full explanation of all ideas and terms precede it.

2. Connected or allied doctrines should be treated of side by side, for by this means their internal connection will be better grasped. The truths of faith are to be treated of one after the other in immediate succession, likewise the Commandments and the Sacraments.

It is bad from a pedagogical point of view if a Catechism introduces the doctrine of the Commandments or the Sacraments when treating of the articles of the Creed, or if related subjects (grace, prayer, and Sacraments, Commandments and Christian righteousness) are separated.

3. Things opposed to each other must likewise be placed side by side, according to the principle, *Contraria juxta se posita magis elucescunt* — Contraries are better grasped when they are placed side by side. Thus, humility and pride, meekness and anger, are to be treated of in immediate succession. (See below, p. 141.)

4. We ought also to consider the order and course in which the truths of religion have hitherto been usually explained by the Church.

(See Catechism of Trent.) Here as elsewhere history is the best guide. Thus we find that in the course of time the contents of the Catechism have been grouped in four principal parts placed in the following order, *viz.:* (1) the twelve Articles of the Creed; (2) the Commandments; (3) the seven Sacraments; (4) the seven petitions of the Our Father.

II. In addition to these general principles, the following *special* rules ought to be observed.

1. In the beginning of the Catechism, the Catholic Rule of Faith must be taught. This is necessary in order that the children may know who it is that makes known to us the truths revealed by God, and from what source they are drawn. Hence, the first subjects to be taught are the teaching Church, Holy Scriptures, and tradition. By this means, the truths which follow appear as the teaching of the infallible Church established by Christ, in contradistinction to the doctrines of heretics.

2. The Apostles' Creed must be explained before the Commandments.

Faith is the foundation of morals, since it contains the motives for the observance of the moral law. Morality bears the same relation to faith as the trunk does to the root. This, however, does not mean that the laws of morality are subordinate to the doctrines of faith or

vice versa. Both are invested with the same divine authority. It is true, modern philosophers, the so-called Rationalists, say that faith is secondary, that the all-important point consists in living aright. Hence, before all things they insist upon the explanation of a system of ethics based on reason. Luther falls into the opposite error, and advocates the principle, "Faith alone saves; good works are secondary." Hence Luther makes everything consist in faith. The Catholic Church considers the doctrines of faith and of morals equally important. As root and stem are necessary to produce fruit, so are the doctrines of both faith and morals necessary to live a virtuous life. It is certain that faith strongly influences our moral life. Hence the saying: —

> "What manner of God thou believest,
> That manner of life thou leadest.
> This warning truth pure eyes behold
> In the nations' story, new and old."

Even Kant had to admit that "Without a God and the hope of a future, though as yet invisible, world the noble ideas of morality may be indeed subjects of applause and admiration, but not motives for resolution and action."

3. After the Apostles' Creed has been explained hope must be treated of, since the proper

order of the three theological virtues demands this. Hence, most famous writers of Catechisms, such as Canisius and Bellarmin, have taken up hope immediately after the Creed, and only after hope the virtue of charity and the Commandments.

Spirago and some other writers consider it a mistake to treat of prayer under the head of hope, on the plea that prayer is not an object of hope but a means of grace.

In reply it may be said that while this is true, prayer as usually practised among Christians is the most common and ordinary exercise of hope, the form under which that virtue mostly manifests itself. So is the reception of the Sacraments; for were it not with a view and in the hope of receiving the grace needed for our salvation, there could be no reason for using the Sacraments, which are special channels through which grace, one of the great objects of hope, is given to us. Moreover, in the most noble form of prayer, the Our Father, all the objects of divine hope are indicated. "Whatever man can wish and hope and profitably pray for, is contained in the Lord's Prayer" (Cat. of Trent, Preface). There is an immediate and direct connection between the practice of hope and divine grace, prayer and the Sacraments. It is not illogi-

cal, therefore, to treat of these subjects immediately after the Apostles' Creed. The question is, is it according to sound pedagogics? The Catechism is for children, not for philosophers or theologians. By trying to be strictly logical some writers of Catechisms have made their books unsuited and useless for any practical purpose with children.

The editor of this work dissents from the view of its author above stated, and believes that in Christian Doctrine the Commandments should follow immediately after the Apostles' Creed, according to the saying, *Primum credenda, tunc facienda, demum media ad utrumque utenda* — (First the things to be believed, then the things to be done, and lastly the means to accomplish both).

4. In treating of the Commandments the two great precepts of charity, the love of God and love of the neighbor, must precede the Decalogue. This twofold precept is the foundation of the Decalogue, since the whole of the Ten Commandments can be reduced to the precepts of charity. Christ Himself says, "On these two commandments dependeth the whole law" (Matt. xxii. 40).

Immediately after the explanation of the precept of charity should come the Works of Mercy. The prohibition against injuring our

neighbor, contained in the last six Commandments, is amplified by the commandment to help him in his need. The Works of Mercy must by all means be treated of in direct connection with the commandment to love our neighbor, since they are the practical exercise and proof of that love. As they are strictly enjoined by Christ (Matt. xxv. 41 ff.) they are not mere counsels, but evidently belong to that commandment and must not be separated from it.

After the Works of Mercy, the Decalogue (*i.e.*, the Commandments of God) and the Six Commandments of the Church will be dealt with. The latter might be discussed immediately after the Third Commandment, to which they are related and which they appear to complete. However, with children it is preferable to finish the chapter on the Decalogue before treating of the Commandments of the Church.

5. After the Commandments follows the doctrine of virtue (good works) and sin.

This part, which Canisius calls the doctrine of "Christian Justice," deals with the observance and the violation of the Commandments, and belongs therefore as a supplementary part to the treatise on the Commandments.

Instruction on good works and virtues must precede that on sins. One can rightly under-

stand the loathsomeness of sin then only when he has grasped the beauty of the opposite virtue. Hence Hirscher says, "Instruction on sin is fruitless if it is not based on the teaching and knowledge of the opposite virtues." Moreover, virtue must be treated of in connection with the contrary vice according to the pedagogical principle above stated (p. 135). It is a great mistake to treat first of the principal virtues alone, and then of the capital sins alone, instead of explaining, for instance, pride immediately after humility.

At the close of the doctrines of morality follows the doctrine of Christian perfection and its practice. Here we deal with the three evangelical counsels and the eight beatitudes. Thus we gradually follow in the doctrine of morals the steps which lead to holiness.

6. The holy sacrifice of the Mass must be dealt with before the Sacraments, not only because it is the central point of the whole of divine worship, but still more because it is the continuation and mystical renewal of the sacrifice of the Cross, the source of all grace and Sacraments, which must be also explained in this connection. When it is said that the Mass, implying the real presence of Christ, should be treated of after the Eucharist or in connection with that Sacrament, it may be replied that

Transubstantiation is the essential part of the sacrifice, and that without it there would be no Blessed Sacrament. Moreover, the treatise on the sacrifice of the Cross and of the Mass turns upon ideas altogether different from that of the Sacrament, and it is wrong, from a pedagogic point of view, to mix them up. The subject needs a separate treatment.

7. The treatise on the Sacraments follows after that on faith and morals.

The Sacraments can not be properly understood without a thorough knowledge of the doctrine of the Redemption, grace, the Commandments, and sin. In teaching the Sacraments, the order fixed by the Council of Trent and observed since that time must be followed. According to this order the Sacraments necessary for every person come first, and last the two Sacraments needed for the Church of God at large. It may also be remarked that the first Sacraments are received in earlier years, and that in fact the first three were simultaneously administered in the early Church. Again, an internal connection may be seen between Baptism, Confirmation, and the Eucharist, between Confession and Extreme Unction, between the Priesthood and Matrimony. But the Catechist must be careful not to indulge in fanciful speculations concerning these things.

8. The doctrine of prayer and worship is suitably placed at the end of the Catechism.

Since children are familiar with the essential doctrine of prayer from the constant use of the forms of prayer, this last part of the Catechism is more of a recapitulation and less urgent. A celebrated Catechist of antiquity, St. Cyril of Jerusalem, treats of prayer in the last place, and declares that thus the crown is placed upon catechetical instruction.

Art 4. — Church History

1. Already in the Catechism class facts from Church History ought to be mentioned, especially when explaining and proving the several religious truths. It is likewise useful before the feasts of certain saints, such as the Apostles, great missionaries — St. Patrick, St. Boniface, St. Francis Xavier, Bl. Peter Claver— St. Nicholas, St. Martin, St. Aloysius, St. John Nepomucene, and others, to relate briefly their lives; also on the anniversary of important historical events to read the respective passage from the Church History, *e.g.*, before the Feast of the Holy Name of Mary, the deliverance of Vienna from the Turks; before the Feast of the Invention of the Holy Cross (3d May), the history of St. Helena; before the Feast of the Immaculate Conception, the Ap-

paritions of Our Lady of Lourdes. Even in the lower grades the Catechist will find opportunities to carry out Dupanloup's advice (p. 480), *viz.*, that "he ought to accustom the children to know the saints and, if I may say so, to live with them; every Sunday he ought to tell them something out of the grand lives of any of the saints whose day falls in the week, or tell them something interesting out of the history of the Church." Short, animated, and graphic sketches of other famous Christian men and women, though not saints, from clergy and laity, may find a place here.

2. The real class or systematic instruction in Church History begins in the upper grade only, that is, with more advanced children, toward the end of their common school education. If this instruction is to be of any profit, the following points must be attended to.

(*a*) A multiplicity of names and dates and numbers is to be avoided, for these only serve to burden the memory to the prejudice of the heart and mind, and make instruction tedious and hateful. Whether a date or number is to be learned by heart depends on the importance of the event, and likewise on the ease or difficulty of memorizing the former. In many cases it is sufficient if the children can give the dates approximately. It is better, *e. g.*, to remember the

century only, but for a long while, than the exact date for a moment only.

(*b*) As a rule, there is no need to insist on the chronological succession of separate events and the strictly orderly (synchronic) enumeration of contemporary facts. It would be without any practical result to make the children enumerate in strict order the single Christian persecutions under the Roman emperors, or the Crusades of the Middle Ages; nor would it profit the children if they were able to say the ten plagues of Egypt in their order. Rather bring out what is common to the allied facts, and wherein each differs from the other, emphasizing those only which are particularly important.

(*c*) Church History, like Bible History, presents us with beautiful finished pictures which are interesting and instructive, and easily remain in the memory. For this reason the schoolbook of Church History should, like a religious reading book, contain interesting selections rather than a continuous, strictly chronological, or coherent recital of the whole history. A certain historical order may still be observed in arranging or grouping these selections. Such a book will be read with pleasure by children and grown-up persons.

(*d*) Such stories as fill us with enthusiasm for religion and the Church deserve the prefer-

ence. The history of heresies deserves less consideration. Members of a family will often talk with pleasure of events which redound to their joy and honor, while unpleasant strokes of misfortune are not so willingly recalled. In like manner we proceed here in describing the fortunes of the Church, giving the preference to those facts which distinctly prove the power and work of the Holy Ghost in the Church, and show the truth of the words of Christ, "I am with you all days, even to the consummation of the world," and "The gates of hell shall not prevail against it." In this way enthusiasm for religion will be awakened. The history of heresies has a contrary effect, unless it be set into clear and striking contrast with that of the Church, a matter which even children of the higher grades can not yet appreciate. Subjects which do not contribute to deepen Catholic conviction may be considered only when a knowledge of them is necessary to understand the chain of events or desirable for local reasons.

(*e*) Events of Church History which concern one's own country and nation should be emphasized. By her feasts of national saints and patrons the Church gives the Catechist a valuable hint. The history of Catholic Missions should not be neglected.

(*f*) Many of the rules given above (p. 119),

when speaking of Bible History, must be applied also in the class of Church History. Special attention, however, should be given to biography, which is now recognized as the great pedagogical method of teaching history in lower school grades. "Biography renders things and events more real; they lose their abstraction when clustering around a person, and awaken sympathy because the actor is one of our kind. Children will listen for hours with eager souls entirely absorbed in the exalted deeds, the striking situations, and the patient suffering and Christian resignation of a typical personage. It has been observed by educators that the great charm of Bible History lies in the fact that it is a series of biographies held together by a thread of narrative" ("Cleveland Conspectus," p. 26). There will be no difficulty in choosing from every age and century of the Church some notable personages, men and women, popes and kings, clergymen and laymen, around whom the principal events of that epoch may be grouped, by which means the history of this epoch remains deeply impressed on the child's imagination. As in Bible History, so also in the class of Church History, reference must be made to the corresponding doctrines of faith and morals connected with the story told. Reference may also be made to the

Liturgy of the Church and to any similar facts related in the Bible.

(*g*) Finally, it is not useless to observe that the lives of the Saints and their sayings, the works and doings of the Church, ought to be clearly distinguished in their character from the lives and sayings of ordinary men, however famous, and from purely secular events or occurrences in history. The supernatural element in the Church and her saints ought to be set forth before the children.

Art. 5. — Liturgy[1]

1. The Catholic Church frames her religious instructions on the plan of the ecclesiastical year. The Catechist should do the same. In going through the New Testament in the first class, he will speak before Christmas of the birth of Our Lord, before Easter of His Passion and Resurrection, before Whitsuntide on the sending of the Holy Spirit, before the feast of SS. Peter and Paul of the labors of these princes of the Apostles. This method is quite natural, and observed in teaching other subjects, for example, Natural History, where plants and flowers are discussed in the school at the time when they are in bloom. As instruction brought

[1] See Dpl. p. 69; Sch. p. 124.

into contact with nature awakens and quickens interest in nature, so when religious instruction clings to the feasts and ceremonies of the ecclesiastical year, it likewise awakens the children's interest in matters of religion and of the Church. It is true, that with this method special instructions in Liturgy would be superfluous. In the higher classes the Bible stories proper to the individual feasts and seasons of the Church must be repeated first, after which the ceremonies of the Church and their meaning may be more fully explained. Thus, for example, before Christmas, the history of Our Lord's birth will be repeated and then the following explained: the fast on Christmas eve, the midnight Mass, the three Masses, the Christmas tree, the crib, the names "Christmas," "Holy Night," "Yuletide," the hymn "Venite Adoremus," the date (December 25). At Easter, recite the history of the Passion and Resurrection of Our Lord, and explain the meaning of the repository (sepulcher), the adoration of the Cross, the procession on the eve of Easter (in some places), the paschal candle, the Easter eggs, etc. The different blessings and processions on Candlemas, on Ash Wednesday, on Palm Sunday, on All Souls' Day (cemetery), at the Forty Hours, the blessing of St. Blase, the Angelus, the tolling for the dead — all these should be briefly

explained on fitting occasions, whether in Bible History or Catechism class. The same may be done at Pentecost and other feasts of the Church. Again, in the course of the Old Testament, the Catechist might explain, before Christmas, the types referring to Christ the Messias; before Easter, the types of the bloody sacrifice on the Cross and of the Resurrection; before Pentecost, the types of the Holy Ghost, and the diffusion of His grace; before Corpus Christi, the types of the Holy Eucharist; before the feast of SS. Peter and Paul, the types of the Apostles and of the Church.

Lambing says that these explanations "will give the children a more intelligent view of many of the ceremonies and pious practices of the Church, and will serve at the same time to interest and entertain the class, when, for some reason, the teacher may have leisure at his command. He should even vary the exercises by occasionally taking a little time for such explanations." (See Chap. III. p. 276.)

In the practice of religious devotions, likewise, the Catechist must consider the ecclesiastical year. Here, also, the words of St. Augustine apply: "He prays best who prays with the Church." Therefore, before Our Lady's feasts, or during the month of May, the Catechist must pray with the children to Our Lady; at

Pentecost, to the Holy Ghost; in March, to St. Joseph; in June, to St. Aloysius; in September to the Holy Angels; in October, the Rosary; in January to the Holy Family; in November for the dead; on Friday to the dying Saviour; on the first Friday of the month to the Sacred Heart. As a teacher (Pfeifer) says, "This will help to prevent regularly recurring school prayers from degenerating into a thoughtless compulsory service." The more usual sacred hymns also can be memorized, explained, and sung in connection with the ecclesiastical year.

2. Systematic instruction in Liturgy is suitable only for advanced children, hence in the higher grades. To make it really profitable, those things must be explained first of all which it is necessary and truly useful for a Christian to know. Ceremonies which are exceptionally rare need not be explained (for instance, the consecration of a Bishop), unless when children have an opportunity of seeing them. Moreover, it is useless to explain in detail ceremonies which only the priest needs to know fully, as, for example, the individual ceremonies of the Mass.

Here, also, the principle of unity in Christian Doctrine holds good. Facts from Bible and Church History, dogmas and moral doctrines which are symbolized by the respective cere-

monies or are the cause of some particular liturgical celebration, should be brought out.

3. A regular class of Liturgy ought to embrace all the main parts of this subject. Consequently (*a*) the holy seasons and feasts of the ecclesiastical year, where it is well to explain distinctly, first, the mystery and event commemorated by the feast or the character of the season, then the history and origin of the feast, lastly, its allegorical meaning in regard to the Christian life. (*b*) Sacred ceremonies and functions, *e.g.*, the Mass, Sacraments, blessings, processions, the sacramentals, and pious customs, like the Angelus, burials. In all these the historical as well as the symbolical elements may be explained suitably to the capacity of the pupils. (*c*) Sacred persons and places and things; thus the hierarchic degrees or orders and their functions, the church edifice and all its parts; again, the sacred vessels, vestments, statues, images, etc. Explain their use and meaning. (*d*) Lastly the public prayers, devotions, and chants of the Church. Here may be mentioned the Angelus, Rosary, Stations of the Cross, Litanies, Forty Hours' Devotion; again, religious confraternities, devotions to the Sacred Heart in June, to Our Lady in May, to St. Joseph in March, to the Holy Angels in September, to the Poor Souls in November, and so on. The more common hymns or sacred songs,

whether liturgical or otherwise, sung in church, especially those used by the children, ought to be well explained. (See below, Ch. v. pp. 392 ff.)

4. To this liturgical instruction belongs also the liturgical exposition of the Epistles and Gospels read at divine service on Sundays and feastdays (the pericopes). In the Jewish synagogues, passages from Holy Scriptures were read on the Sabbath. The early Christians imitated this custom. On all Sundays, before Mass, passages from the Apostles and the Prophets, suited to the sacred season, were read, and then explanations and exhortations added. In the year 380, St. Jerome, in accordance with the Pope's wish, compiled the series of Epistles and Gospels now in general use.

(*a*) The pericopes are to be explained in the Christian Doctrine class preceding the Sunday or holy day on which they will be read. Since they were arranged with close regard to the ecclesiastical year, they afford the Catechist an opportunity of explaining the signification of the respective Sundays and feastdays. As the explanation is to be mainly liturgical and is not to form a Catechism class, the religious truths contained in them will not be discussed in detail. A fuller explanation of that kind can best be given in the school homily. Gospels containing a doctrinal discourse of Our

Lord, unless it be an easy parable, are, as a rule, difficult for children to understand, and a doctrinal explanation of them would require too much time, hence can not be entered into. In a word, our exposition of the pericopes here is not meant to increase doctrinal knowledge, but to give the children a liturgical knowledge and make them understand the ecclesiastical year and the ceremonies of the Church. (See Dpl. p. 161, I.; Sch. p. 301.)

(*b*) While many of the Gospels are of an historical character and familiar to the children from the class of Bible History, the Epistles are, as a rule, far too difficult, being mostly extracts either from the epistles written by the Apostles, or from the prophetic and sapiential books of the Old Testament. Still, there are a number of Epistles containing a biblical story or event which can easily be explained to the children, and may serve to make them understand the historic or allegoric meaning of the Sunday or feast. The following list may be a help for Catechists not sufficiently acquainted with the Roman Missal: —

Tuesday	of the	second	week	in Lent	= Elias and the widow of Sarephta.
Friday	"	"	"	"	= Dream of Joseph of Egypt.
Saturday	"	"	"	"	= Esau and Jacob.
Monday	"	third	"	"	= Naaman the Syrian.
Tuesday	"	"	"	"	= Eliseus and the vessels filled with oil.

Friday of the third week in Lent	= Moses bringing water from the rock.
Saturday " " " "	= Susanna.
Monday " fourth " "	= Solomon's judgment.
Thursday " " " "	= Eliseus and the Sunamite woman.
Friday " " " "	= Elias raising the widow's son to life.
Monday " Passion Week	= Jonas in Ninive.
Tuesday " " "	= Daniel in the lions' den.
Easter Sunday	= The pious women at the sepulcher.
" Thursday	= Philip and the Egyptian.
Ascension	= Ascension of Christ.
Vigil of Pentecost	= Baptism and confirmation at Corinth.
Pentecost Sunday	= Coming of the Holy Ghost.
" Monday	= Peter's sermon in Jerusalem.
" Tuesday	= Confirmation at Samaria.
" Thursday	= Philip preaching at Samaria.
Corpus Christi	= Last Supper at Jerusalem.
St. Paul's Conversion. Jan. 25	= Paul's conversion.
St. Matthias. Feb. 24	= Election of Matthias.
St. Barnabas. June 11	= Barnabas at Antioch.
Vigil of SS. Peter and Paul. June 28	= The lame beggar at the golden gate.
SS. Peter and Paul. June 29	= Peter led out from prison.
St. Dionysius. Oct. 9	= Paul before the Areopagus.
St. Stephen. Dec. 26.	= St. Stephen's martyrdom.

Art. 6. — Class Programmes

A. *Full Graded Schools*

The following programme is that for a complete common school including a high school

department. In a school of this kind the material for Christian Doctrine can be somewhat exhaustively dealt with, whereas in other elementary schools it must be more or less restricted according as the number of classes is greater or less.

I. Class. — Bible History of the New Testament in connection with the ecclesiastical year, and with the Apostles' Creed as the basis. A few stories from the Old Testament, such as the Creation and the Fall, must precede in order that the children may understand the work of Redemption. Before Christmas, stories must be told about the Birth of Our Lord; before Easter, about His Passion and Resurrection; before Pentecost, about the sending of the Holy Ghost; before SS. Peter and Paul (June 29) about the works of the princes of the Apostles.

Toward the close of the school year must be explained a few of the miracles and beautiful parables of Our Lord, which were passed over before so as not to break the continuity of Our Lord's life. The Catechist may also set forth examples of virtue to be imitated or of sin to be shunned; for instance, the Blessed Virgin and St. Joseph (perfect service of God), SS. Zachary and Elizabeth (piety), St. John Baptist (mortification), St. Peter's fall and conversion; conversion of Mary Magdalen; Mar-

tha, Veronica, and the pious women (charity); the Pharisees (hypocrisy), Judas (avarice, despair); the young man, Matt. xix. 16 (worldliness), etc. The lessons of faith and morals contained in every Bible story must be brought out, and, having been very briefly explained, must be impressed on the children as much as possible in the fixed form of the Catechism text.

In this way, one part of the Catechism, the dogmatic doctrine in its essential outlines (God, the Creation, the Fall, Christ and His Redemption, the Holy Ghost, the Apostles, and the Church), will be gone through in the first class. As a matter of course, the most important prayers are also to be taught in the first class: —such as the Our Father, Hail Mary, the Apostles' Creed, the Angelus, and, in addition to these, the morning and evening prayers, grace at meals, a prayer to the guardian angel, prayers for parents, and so on.

II. Class.— Bible History of the Old Testament. Examples of virtue must be brought forward; for instance: Abel (worship); Noe (obedience to God, reward); Abraham (faith, meekness); Jacob (trust in the providence of God); Joseph (purity and its reward); Moses (faithful service of God); David (humility, forgiveness, contrition for sin); Job (patience); Tobias (works of mercy, fear of God); Daniel and

the three youths of Babylon (profession of faith, fear of God, trust in God); Machabean brothers (love of God, fear of sin, suffering for holy faith); Judas Machabeus (zeal for God's honor). Then tell of examples showing forth the loathsomeness and evil consequences of sin; for instance, Cain (anger, envy); the Deluge (punishment of sin), Sodom (impurity and its punishment); the Tower of Babel (pride); Pharao (hardness of heart); sons of Heli (irreverence); Absalom (disobedience); Baltassar (blasphemy); Giezi (avarice); Achab and Jezebel (injustice).

With the help of these and similar examples the Catechist has the best opportunity of treating Moral Doctrine in its outlines.

The lives of the patriarchs and the preparation of mankind for the Redeemer offer an opportunity for explaining the most important doctrines of hope. (Hope is in a certain measure the completion of faith.) Besides this the Bible History of the New Testament will be repeated, as the different seasons and feasts of the ecclesiastical year may suggest, and toward the close of the school year it will be amplified by new and fresh stories.

As a further foundation must be laid here for the catechetical instruction which is to follow, the hitherto unknown formulæ which make up the skeleton of the Catechism are to be im-

pressed on the mind and briefly explained (two precepts of charity, works of mercy, capital sins and their contrary virtues, sacraments, etc.). Additional prayers from the Catechism are to be learned. (See below, pp. 350 ff.; pp. 374 ff.)

III. Class. — Here begins the Catechism class properly so called, although the Catechism will not as yet be gone through in full detail, as with grown children, but only in an abbreviated form. In choosing the matter to be taught, one is to remember that the pupils of this class already go regularly to the children's Mass, and in some places are even led to the Holy Sacraments (at least Penance). The means of grace will, therefore, be taught (in other words, the doctrine of grace and of divine worship). After a short repetition of the doctrine of grace, the sacrifice of the Mass and then the Sacraments will be treated of; the Sacraments of the Holy Eucharist and Penance must be dwelt upon longer. In the same class possibly the special preparatory instructions for first confession and communion must be given. The treatise on the Sacraments will probably be finished after the children have been admitted to the Sacraments, at least to confession. Then follows the doctrine of prayer. Such was the order of instructions given to the Catechumens in the time of the early Christians.

All Catechism teaching should, as far as possible, be developed upon the basis of biblical stories.

On the occasion of feasts, solemnities, and seasons of the ecclesiastical year, the necessary liturgical lessons ought to be given, the corresponding Church hymns explained and practised, the lives of the saints to be sketched. The same holds good for the following classes.

IV. Class. — Here the doctrine of faith (dogma) will be taught in an abbreviated form.

V. Class. — The doctrine of morals in an abbreviated form.

Pupils who now leave school have worked through the whole Catechism once, and, indeed, twice through the parts on faith and morals.

I. Class in the High School. — The doctrine of grace (doctrine of sacrifice of the Mass, of the Sacraments, and prayer) is to be treated in detail, that is to say, all doctrines are to be more thoroughly demonstrated and more fully explained by means of new examples, parables, and by references to Liturgy and Church History.

Pupils who leave at this stage have gone to some extent twice through the whole Catechism; the doctrine of faith and morals, it is true, they have learned once in outline only, but the doctrine of grace, which is all important for living religiously, twice thoroughly.

II. Class in High School. — Doctrine of faith in detail.

III. Class in High School. — Doctrine of morals in detail.

In schools where too little attention has been paid to Liturgy and Church History in the Catechism class of the lower grades, these two branches must receive fuller treatment in the upper grades. Pupils who have thus passed through the whole high school department have now learned thoroughly the whole Christian Doctrine at least twice. Besides, by this plan the regular order of the main parts of the Catechism (faith, Commandments, means of grace) has been observed even from the lowest classes to the highest.

B. *Smaller Schools*

1. Schools with only *one class*, though different grades.

In a school of this kind, the children are in the same room for the whole school course, and are all taught in common. Here two divisions ought to be formed, each of which ought to get either two half hours or one whole hour, weekly.

The pupils of the lower division (from six to nine years old) learn the New Testament one year and the Old Testament the next year, in the manner laid down under A. pp. 156 ff.

Pupils of the upper division (from ten to fourteen years) go through one part of the Catechism every year. Thus the first year, the doctrine of faith (Apostles' Creed), the second year, the doctrine of morals (Commandments) and the third year, the doctrine of the means of grace (Mass, Sacraments, Prayer); hence the whole Catechism in three years.

2. Schools with *two classes.* In the first class (first to third year) the arrangement will be the same as in the lower division of schools with one class, *i.e.*, Bible History. In the second class (fourth to eighth year) it will be as in the upper division of the same year, *i.e.*, Catechism.

3. Schools with *three classes.*

In the first class (first and second school year), one year is to be devoted to the New Testament and the other to the Old Testament. In the second class, every year one part of the Catechism in an abbreviated form will be completed. In the third class, every year one part of the Catechism must be taught and learned more in detail.

NOTE. — It will be seen that whatever the condition or complexion of the school may be, we insist on the principle : in the first and second school year teach Bible History : only then begin Catechism and make the pupils learn it twice, first in a shorter, then in a more extended form. Where there is room for it, Bible History ought to be repeated in the higher

classes, bringing into the lessons biblical geography, antiquities, and so-called questions of biblical introduction concerning the inspiration or sacred character of the books, their authors, and the origin and history of the canon. Another important principle will be carried out in the course of Christian Doctrine, namely, wherever possible it ought to grow in a concentric expansion, so that the whole Catechism is substantially gone over in every cycle of two or three years. In this way the higher grades will repeat, or learn anew if forgotten, what they have seen in the lower grades in mere outlines, while at the same time a fuller and deeper understanding will be given to them by the fact that the Catechist will now offer more detailed explanations and bring forth new matter passed over in the first course.

C. *American Parochial Schools*

For the sake of further information the course or programme of Christian Doctrine followed in some Catholic parochial schools in the United States is herewith given.

1. Archdiocese of New York.

The schools are supposed to have seven grades, each grade corresponding to a full year, but being divided in two sections (A, B), each for one half year. In the following scheme, therefore, Grade 1 A means the pupils of the first half of the first school year. O. I. stands for oral instruction.

Grade 1 A. — The Sign of the Cross. Memorize the Lord's Prayer and the Angelical Salutation. O. I. on God the Creator, the

angels (good and bad), especially the guardian angels.

Grade 1 B. — Memorize Apostles' Creed. Review and develop the subjects of the previous grade. O. I. on the creation of Adam and Eve and their fall; on the promised Redeemer.

Grade 2 A. — History of the origin of the above prayers learned. Memorize Confiteor and Act of Contrition. Lessons 1–9 incl. from the Introductory Catechism. O. I. on the Annunciation, the Visitation, the Birth of Our Lord, the flight into Egypt.

Grade 2 B. — Memorize Acts of Faith, Hope, and Charity. Lessons 10–18 of Introductory Catechism. O. I. on the return from Egypt to Nazareth; finding Jesus in the Temple; the diligence, industry, modesty, humility, and obedience of Jesus in His hidden life.

Grade 3 A. — Review of all the prayers learned so far. The Ten Commandments. Lessons 19–27 of Introductory Catechism. O. I. on St. John the Baptist, the baptism, fast, temptation of Christ; the testimony of St. John, the calling of the Apostles; the wedding feast of Cana; Christ and the children.

Grade 3 B. — Review of prayers. Indulgenced prayers, *e.g.*, "Glory be to the Father" "We fly to thy patronage." Lessons 1–23 Balt. Catech. No. 1. O. I. on the principal

miracles of Our Lord; also on His Passion, Death, Resurrection, and Ascension.

Grade 4 A. — Review of prayers. More Indulgenced prayers, *e.g.*, The Memorare, The Angelus. Lessons 1–11, Balt. Catech. No. 2. O. I. on the election of Matthias; the descent of the Holy Ghost and its effect on the Apostles; the early Christians in Jerusalem; the preaching of the Apostles; the conversion of St. Paul; the spread of the Church.

Grade 4 B. — Review of prayers. Introduce the Salve Regina and the Regina Cœli. Lessons 12–23 Balt. Catech. No. 2, and review work of Grade 4 A. O. I. on the persecutions of the first three centuries, the martyrs, growth of the Church and her triumph after Constantine's conversion. Great saints of this period.

Grade 5 A. — Review of prayers. Explain the Rosary. Lessons 24–29 Balt. Catech. No. 2, and review of Grade 4. O. I. on St. Helena and the Invention of Holy Cross; SS. Paul and Anthony the hermits; the holy doctors of the Church. St. Patrick.

Grade 5 B. — Review of prayers. Explain the "En ego" ("Behold, O kind and most sweet Jesus"). Lessons 30–end Balt. Catech. No. 2. Review work of Grade 5 A. O. I. on England's conversion, Irish missionaries;

the Exaltation of the Holy Cross; Iconoclasts; Charlemagne and the Holy Roman Empire; St. Benedict; Alfred the Great and Alcuin.

Grade 6 A. — Explain the Scapular of Mt. Carmel, the Apostleship of Prayer, the prayers of preparation and of thanksgiving for holy communion. Review the whole of Balt. Catech. No. 2. O. I. on St. Stephen of Hungary, Gregory VII., the Countess Mathilda, St. Anselm, the Carthusians, St. Bernard and the Cistercians, Godfrey de Bouillon and the first Crusade, St. Thomas of Canterbury, St. Louis of France, origin of the Inquisition, St. Dominic, St. Francis Assisi, St. Clare, St. Thomas Aquinas, the Scholastics.

Grade 6 B. — Review thoroughly all the prayers and devotions thus far recommended. Teach the children how to meditate. For Catechism instruction use as text-book the "Advanced Catechism," Gaume's "Catechism of Perseverance" (abridged), Power's Catechism. O. I. on St. Bridget of Sweden, St. Catherine of Sienna, St. Vincent Ferrer, St. Capistran, Thomas à Kempis, Joan of Arc, Columbus, Savonarola, St. Ignatius Loyola, St. Francis Xavier, St. Charles Borromeo, and others. Also on the German and English Reformers (so called); on American saints, *e.g.*, Rose of Lima; on early missionaries in America;

the reductions of Paraguay, the Acadians, history of the Church in the United States.

Grade 7 A. — Prayers, devotions reviewed, meditation continued. Review of first half of extended text-book on Christian Doctrine. O. I. adapted to the children of this class on man's origin and original condition, destiny, obligation, and future. Promised Redeemer. Types and prophecies of Christ as far as Abraham.

Grade 7 B. — Same as above and second half of text-book. O. I. on the Messianic types and prophecies from Abraham to Christ.

It is to be noticed that in the New York course of studies the geography of Egypt and Palestine in regard to Bible History is taught in Grade 4 A, while it is part of the advanced geography in Grade 6 B to speak of the spread of mankind over the earth, and with it of the great religious divisions of the race, the Patriarchs and the Jews, Paganism, Christianity. The course of history speaks in Grade 4 A of the Creation as told in the Bible, of Cain and Abel, the Deluge, the Tower of Babel, Joseph, the bondage and liberation of the Hebrews; then of the early Jesuit missionaries in America. Grade 5 A mentions the Jesuits Brebœuf, Jogues, and Marquette; the Franciscan missionaries on the Pacific slope. Grade 7 A gives the outline of Church History from

the Apostles to the Reformation; Section B of the same grade continues the subject to the present day. It will be seen that a very prominent place is given to Church History, first in biographic form (from the fourth to sixth grade), then in systematic form (Grade 7). The explanations of the Messianic types and prophecies in this same seventh grade will cover the greater part of the Old Testament History. Thus, with the exception of Liturgy, all the main parts of Christian Doctrine find ample room upon this splendid programme.

2. Archdiocese of Philadelphia.

I. Grade. — First half year. Prayers and pious practices. Bible History stories. Baltimore Catechism, ch. 1–3.

Second half year; the same. Catechism, ch. 4–6.

II. Grade. — First half year; the same. Catechism, ch. 7–10. Also the Commandments and Precepts.

Second half year; the same. Catechism, ch. 11–16.

III. Grade. — First half year; the same. Catechism, ch. 17–21. Also the principal feasts of the year.

Second half year; the same. Catechism, ch. 22–27.

IV. Grade. — First half year; the same. Catechism, ch. 28–32.

Second half year; the same. Catechism, ch. 33–37.

V. Grade. — One year. Advanced Catechism. Bible History from the Creation to the Judges. Memoriter lessons not allowed. Scripture readings.

VI. Grade. — One year; the same. Bible History, the Kings, the Captivity, and the Restoration. Scripture readings.

VII. Grade. — One year; the same. Bible History, the New Testament. Scripture readings.

VIII. Grade. — One year. Advanced Catechism. Outline of Church History. Scripture readings.

High School Grade. — Challoner's "Catholic Christian Instructed." Sacramentals of the Church. Outlines of Church History.

"Church Hymns" are on the programme of Vocal Music in all grades. "The Growth of the Catholic Church in the United States" is set down under United States History in the seventh grade, and "The First Catholic Missions in Pennsylvania" in the eighth grade.

In the course of geography we miss the "Holy Land."

3. The compiler of "A Course of Study for Parochial Schools" (N.Y., 1895), writing for a school of eight grades, each comprising a full

year, makes the following provisions for "Christian Doctrine": Two classes. One daily recitation each, *at an early hour.* (Excellent remark!) In the first grade oral lessons, prayers, simple questions. In the second grade the first two chapters of the Catechism. In the third to fifth grades continue the Catechism. In the sixth to eighth grades use Catechism No. 2. Where there are still higher classes teach them "Christian Doctrine or Church History." Of the fifth to eighth grades it is said, "Aside from the lessons in the Catechism and Bible History, instruct the pupils regarding the ceremonies and pious practices of the Church." No mention is made of the grades in which Bible History should be taught.

D. *Catholic Sunday-schools*

1. The *Sunday Companion*, an excellent Sunday-school paper, lays out the following course. (*a*) The "Kindergarten Division," for children who can not yet read, will develop in them the knowledge and love of God, teach them the ordinary Catholic prayers, and how to behave in church. (*b*) The "First Confession Division" will aid the child in the formation of a right conscience, so that he may distinguish between right and wrong; teach him about the

Sacraments of Baptism and Penance, sin and its consequences, and prepare him for a good confession. (*c*) The "Communion Division" teaches in the first year lessons 1–24 Balt. Catech. No. 1, and Lives of the Saints; in the second year all of the Balt. Catech. No. 1 during the first five months; in the second session Lives of the Saints, and how to assist at Mass. (*d*) The "Confirmation Division," lessons 1–20 of Balt. Catech. No. 2, and Lives of the Saints in the first year. Next year the Catechism is finished and more attention given to the Lives of the Saints, and to other Christian men and women who have influenced the thought of the world. (*e*) The "Senior Division" will work mainly on historical lines, the history of the common prayers and devotions, of the Holy Mass, important events in the New Testament and in the Church.

If this programme allows two years for the First Confession Division, and one year for the Senior Division, as we suppose it does, the whole course will run through eight years, during which time the Catechism is repeated once at least. Evidently, though no mention is made of it, special attention to holy communion and confirmation will be given in the corresponding divisions. But where is the history of the Old Testament told to the children?

We imagine partly in the first and partly in the second division; in the latter, in connection with select oral instructions on the Creed and the Commandments.

2. At the Sunday-school Conference held in Detroit, July, 1900, under the auspices of the Catholic Columbian Summer School, the following programme of a large Sunday-school in the West found great favor.

I. Grade. — Non-readers; ages 5, 6, 7, 8. Sign of the Cross, common prayers, genuflection, use of holy water.

II. Grade. — Children who read; ages 7, 8, 9. Same as before; Act of Contrition. Balt. Catech., lessons 1–10. Prepare for confession.

III. Grade. — Age 10. Review Catechism, lessons 1–10. Acts of Faith, Hope, and Charity. Catechism, lessons 11–20.

IV. Grade. — First Communion Class, age 11. Prayer to Guardian Angel. Catechism, lessons 21–37. Review Catechism with the priest's class, and prepare for first communion.

V. Grade. — Confirmation Class; age 12. All the Acts and Prayers. The whole Catechism. Catholic Worship, Part I. Prepare for confirmation.

VI. Grade. — Post-confirmation Class; age 13. Catholic Worship, Part I. continued. Bible History (New Testament).

VII. Grade. — Age 14. Catholic Worship, Part II. Bible History (Old Testament), with maps and illustrations.

VIII. Grade. — Age 15. Bible History (New Testament). Passages from the New Testament read. Maps and illustrations. Church History.

Graduation and diploma at the age of 16.

3. Lastly, we give the programme followed in a large Sunday-school with some three hundred children, where, for the present, a parochial school can not be established.

I. Grade. — Age about 7 years. No text-books. The common prayers, genuflection, and use of holy water, simple Bible stories.

II. Grade. — Age from 8 to 9. First half of "Introductory Catechism." Acts of Faith, Hope, and Charity. The Angelus, and some pious ejaculation. More Bible stories. The substance of the Commandments. Prepare for confession.

III. Grade. — Age about 10. Finish "Introductory Catechism," and review first part of it. Review former Bible stories, and learn new ones.

IV. Grade. — Age 11. All of Balt. Catech. No. 1. Selections from the Lives of the Saints.

V. Grade. — Age 11–12. First Communion Class. All of Balt. Catech. No. 2. Prepare for holy communion.

VI. Grade. — Age 12–13. History of the New Testament. Supplementary reading from "Catholic Belief" and from "Catholic Practice." Prepare for confirmation.

VII. Grade. — Ages 13–14. Old Testament history. Supplementary reading from "Faith of Our Fathers."

VIII. Grade. — Ages 14–15. "New Testament Studies," by Mgr. Conaty.

A comparison of the foregoing programmes is most instructive. While each has some good feature, each leaves something to be desired. Without fear of trespassing upon either the needs of local conditions or upon the required liberty of discretion and judgment of the pastor or teacher, or, lastly, the demands of some extraordinary occasions, a perfect class programme, diocesan or parochial, ought to be altogether definite and detailed. It should indicate, not only the general divisions of the school, and the general character of the matter, but also (1) each particular grade and its sections; (2) the duration of each grade (how many months) and the average age of the children in that grade; (3) the particular subject or subjects to be taught in each grade (section); (4) the number of hours or half hours per day or week or month allowed for each subject; (5) the grade in which, and the time during which (months

or weeks and hours) the special preparatory instructions for first confession, first communion, and for confirmation will be given. But whatever it be, by all means have a programme for Christian Doctrine.

CHAPTER III

THE MODE OF TEACHING CHRISTIAN DOCTRINE

ART. I. — QUALITIES OF THE INSTRUCTION

ST. FRANCIS OF SALES says, "You may say what is true and good and beautiful as much as you will, but if you do not say it in the right manner, you have said nothing." And Overberg says, "If in endeavoring to lead the young toward good, we go about it in the wrong way, it will do more harm than good." Therefore in teaching Christian Doctrine due regard must be paid to the demands of sound pedagogy. These demands spring, on the one hand, from the nature of the child, his course of development, his powers and his needs, and, on the other hand, from the character of Christianity and the nature of the truths of religion. Hence we may lay down as a general principle that instruction in Christian Doctrine must be (1) perspicuous, (2) uniform, (3) psychological, (4) practical, (5) attractive, (6) ecclesiastical.

A. *Perspicuity*

1. The doctrines of religion are for the most part supersensible and abstract, that is to say, they can not be perceived by the senses; indeed some of them (such as eternity, God's omnipresence, the Blessed Trinity, etc.) can not be fully grasped even by the understanding. For this reason teaching Christian Doctrine is more difficult than teaching other subjects. For in reading we have letters, in arithmetic numbers, in drawing models, in natural history plants, stones, and animals; in natural science, experiments, and so on;—but in Christian Doctrine the truths which are taught can be neither seen nor shown. Now, since the mind of man, and more especially that of the child, clings to sensible objects, and consequently grasps much more easily whatever he can be made "to see," the following rule arises for religious teaching: Everything must be made as clear and perspicuous as possible (Dpl. p. 147), that is to say, it must be brought near to the senses. Biblical events will be made palpable by the use of scriptural pictures (see below, Ch. IV. pp. 302 f.), while dogmatic doctrines must be illustrated chiefly by comparison with the visible things of creation. These comparisons are easily made, since the Christian religion, as

well as the visible creation, is the work of the same God, hence both bear a striking resemblance in many things. How beautifully does the white ray of light with its three component colors call to mind the mystery of the Blessed Trinity; or the influence of the sun, the working of the grace of the Holy Ghost; or spring, and our awakening from sleep, the resurrection of the body or the rising of the soul from sin, etc. Just as man is God's image and likeness, so is the visible creation a reflection of the Godhead.

The moral doctrines will be made clear chiefly through examples; for instance, the virtue of patience in Job and Tobias.

2. In regard to perspicuous, clear, and lucid teaching Our Lord is the master teacher. Proof are His many beautiful parables, His many references to objects in nature, the outward signs which He employs, especially in the Sacraments. (See below, Ch. VI. pp. 476 f.)

The Church likewise makes her teaching clear and perspicuous by illustrations; for all the rites in her ecclesiastical functions have for their object to make the human mind apprehend by natural signs what is spiritual and supernatural. There is a special study, called Liturgics, which explains to us the signification of the ceremonies.

3. The Catechist must strive in this respect also to imitate his Divine Model, Jesus Christ, and his spiritual mother, the Church. Observe therefore: —

(*a*) Where it is possible to show the actual things which are to be explained, this should be done. Liturgical lessons may offer such occasions. The altar and its parts, the Stations of the Cross, sacred utensils and vestments, and the like, can be shown and their use and meaning explained, not in the school, however, but in church. In doing this the Catechist is like the secular teacher who, the better to teach his children nature and its wonders, takes them out on a ramble through forest and meadow.

(*b*) If there are at hand pictures of things unknown to the children, or representations of biblical events, they must be shown. Hence, the use of scriptural, liturgical, and other religious pictures is much to be recommended as an object-lesson. The Catechist can also draw such pictures on the blackboard, for instance, a chalice, a host, the outlines of an altar or a church, and so on. (See Ch. IV. pp. 302 ff.)

(*c*) The Catechist must employ similitudes and comparisons, examples, contrasts, maxims, all of which are to be found in good reference and collective books. (See Sch. pp. 239 ff.; Hamon, p. 115.) In a *comparison* we put two objects

side by side to see the striking resemblance between them. The *comparison* in the form of a narrative is called a *parable* or an allegory. and differs from an example in that this latter refers to something real, whilst the former usually implies a mere fiction (Sch. p. 112). The types of the Old and New Testament are similitudes and of great importance in religious instruction. Because similitudes and comparisons considerably facilitate a clear grasp of ideas, Our Lord made use of them, as likewise did the Fathers of the Church. Of course, holy things must not be compared with anything unworthy.

Example is the presentation of an occurrence from the life of a person or persons to explain the truth or meaning of some moral doctrine or rule. The example often takes the form of a narrative when the event is vividly represented. Example aids the understanding because it represents abstract doctrines in concrete pictures. It moves the will, and spurs on to imitation, hence the Latin proverb: Words move, but examples draw, *i.e.*, examples are stronger than words. Beautiful examples remain long in the memory and impress religious truth more deeply on the mind. They also help to keep up attention. As children like to hear stories, their restlessness can be easily checked by beginning to relate an exam-

ple. In Christian Doctrine examples from Bible History deserve the preference over others; however, examples may be drawn from the Lives of the Saints, from Church History, from profane history, especially from the history of our own country, also from the lives of celebrated men. Fiction, too, under certain circumstances can be employed, but these stories should at least appear probable. When using books or collections of examples, one must proceed very cautiously, as there are unfortunately only too many marvelous stories among them which are improbable and ridiculous, and which only bring derision on religion.

Contrast is the placing side by side of two objects, whether of the same or another kind, to show the difference and dissimilarity or contrariety of their natures or qualities. Just as light and shade throw each other into relief, so two dissimilar objects, when compared, stand out all the more prominently. We find that Our Lord also made use of contrasts. He placed the proud Pharisee in the Temple in opposition to the contrite publican, the rich man to the poor Lazarus, the good shepherd to the hireling, the two heartless Jews to the good Samaritan.

Contrasts are generally made use of in treating of the dogmas of faith in order to show what they do *not* mean; when dealing with

virtue and vice, to show the beauty of the first and the ugliness of the latter; again, in explaining things which are more easily understood by showing what they are not, as eternity, God, heaven; finally, in treating of subjects of which the Catechist can not say much, for example, blasphemy, sacrilege, impurity.

Distinction brings out first the similarities, and then the dissimilarities or distinguishing characteristics (qualities), of two objects that may easily be confounded, such as calumny and detraction. (See Sch. p. 261.)

Proverbs, sayings, and maxims express an important lesson in a short sentence. They are the result of reflection and experience. By their means religious truth is made clearer and more perspicuous. On account of their brevity and pithy speech they are easily caught, and, together with the religious truth connected with them, remain a long time in the memory. They have a convincing, determining influence on the will and actions of man, as is shown by the way in which crowds are often guided or misled by a simple catchword. A good proverb or a maxim must be very short, easy to understand, suited to the dignity of religion, and, where possible, should rhyme. The following are examples: "He always wins who sides with God." "God's blessing gained, all is obtained."

Our Lord also introduced short pithy sayings into His discourses; for instance, "No man can serve two masters;" "Physician, cure thyself;" "They that are whole need not the physician, but they that are sick;" "The first shall be last and the last first;" "He that exalteth himself shall be humbled, and he that humbleth himself shall be exalted."

(*d*) The Catechist must refer in many ways to the visible things of creation. By this means the children will be led to seek the Creator in the creatures, which they will consider as messengers of the Divine Majesty. (St. Paul, Romans i. 20; Wisdom xiii.)

(*e*) The Catechist must avoid abstract speech, at least where it is possible to use concrete expressions. This applies chiefly to definitions. Instead of "Meekness is . . ." it is better to say, "To be meek is . . ." Instead of "The profession of one's faith is necessary, because . . ." it is better to say, "The Christian must profess his faith because . . ." (Of course it must be the same in the Catechism.) Likewise in telling stories direct speech should be used in preference to indirect. (Sch. pp. 280 f.; Lbg. pp. 50 f.)

(*f*) Finally, the Catechist must, wherever possible, employ the objective method of teaching. (See below, pp. 226 ff.)

B. *Uniformity*

The principle "Unity strengthens, division weakens," holds good everywhere. In religious instruction most of all, because the Catholic Church holds fast to the principle of unity. Hence, the principle: Christian Doctrine must be uniform and connected.

1. In regard to the other subjects taught in school. Since all teaching in school, if it is to succeed, must be uniform and connected, the religious instruction should on suitable occasions be brought into connection with other subjects of study, and these, again, with religion. This is so much easier because Natural History, Natural Science, and History have many points of contact with religion. Nature shows us the existence of a Supreme Being, His omnipotence, wisdom, and majesty. History, on the other hand, shows us the divine providence. For this reason the Catechist should examine the different text-books in use, seek out and note down the points of contact, in order to make use of them to the advantage of religious instruction. This will be easy where Catholic readers, geographies, and histories are used in school.

2. With regard to the branches of Christian Doctrine. All these branches (Ch. I. pp. 50 ff.),

viz.: Catechism (doctrine of faith and morals), Bible History, Liturgy, Church History, must be brought continually into connection with one another, as the doctrines, historical events, and institutions of the Church form an organic whole, and are most intimately connected. Consequently, in Christian Doctrine, there ought to be no such thing as an exclusively doctrinal (Catechism) or historical (Bible, Church) or liturgical treatment of the separate branches.

A new branch of instruction should never be begun before the earlier one is finished. It is therefore wrong from a pedagogical point of view to teach the same class in one hour Catechism, in the next, Liturgy, and so on. If Catechism and Liturgy have both to be taught in one year, then half the year should be devoted to Catechism, the other half to Liturgy. This also holds good for the different parts of the Catechism. Thus, before the chapter on the Sacraments is finished, one should not begin with that on prayer.

3. With regard to the matter of instruction. If, at the same time, several classes or sections are being instructed in the same room, the Catechist must try to make one and the same subject-matter bear fruit with all. Our Lord in His discourses strove to influence at one

and the same time the different classes of hearers. The priest, too, in his sermon, treats of the same subject for all alike, although hearers of different stations and ages are present. In every half or full school year a connected whole must be taught. In this way, religious truths which are intimately connected can be brought into suitable relationship; the children likewise get a better view of the whole. What is true of the school year is true, in a certain sense, of every lesson on religion, which must be like the link in a chain.

4. With regard to text-books. Even where the same Catechism is not employed in all the classes, the children going up into the higher classes should not have a book with an altogether different arrangement and wording put into their hands. (See Ch. IV. pp. 334 f.) If books written on different plans are used in the same school, instruction is rendered considerably more difficult, because they confuse the children. The Catechist would be like an architect building the house on a different plan than that for which the foundations had been laid. One must rather proceed as nature does. When the tree grows, neither trunk nor branches change; neither do the limbs in growing man. In the instruction by which the Christian is to grow in the knowledge of the truths of religion (2

Pet. iii. 18), the foundations on which this knowledge rests must not be altered. The religious knowledge of the Christian must, in the course of his school years, be amplified and strengthened upon the same foundations. Thus, each succeeding new book should be an enlargement of the preceding. In this way the doctrines of religion will be indelibly imprinted on the mind of the scholar, of whom it may be said at the end of his school life, "I fear the man of one book." For the same reasons text-books must not be changed without an urgent reason.

In our day, when the easy means of communication favor an ever-increasing transit from one diocese to another, and when, especially in manufacturing towns, the working classes often change their residence or domicile, a uniform set of text-books and a uniform programme of Christian Doctrine are absolutely necessary for a country or a nation that speaks the same language. (See below, Ch. IV. pp. 335 f., 346.)

5. With regard to the scholars' mental powers. In Christian Doctrine all the powers of the soul should be harmoniously developed and ennobled. It would be wrong if the Catechist insisted merely on definitions and expositions of the matter in order to enlighten

the understanding and increase knowledge. Through such a religious instruction the children would be given a stone instead of bread (see Luke xi. 11), and religion would be rendered hateful to them. It is rather the heart and the will of the children that are to be formed and to be gained for God.

The Catechist would likewise err by insisting on the learning of the book by heart, and caring little for the understanding of it.

The Catechist should always keep before the children a general view of the whole matter of instruction and the arrangement of all its parts. By this means he furthers a better understanding of the simple doctrines of religion. This is true also of Bible History. See before all things that the children keep in mind the thread of Our Lord's life. In Catechism class this general view becomes so much the easier, as the Catechism presents an intrinsically and wonderfully connected system of divine truths which may easily be compared with a beautiful and well-arranged building.

At the beginning of every school year, and of every term, one should give a summary of the matter to be gone through. Likewise before every Bible story and lesson of the Catechism, the subject of the instruction should be briefly announced.

C. *Psychological Fitness*

Since our mental powers, no less than inanimate nature, depend on certain unchangeable laws, religious instruction must keep in view these laws of the mind. To neglect them would render instruction ineffectual. Nature is stronger than man and obeys him only who first obeys her. For this reason the Catechist must pay attention to the following principles:—

1. Early religious instruction must be historical, not doctrinal. The mind of man reaches the abstract through the concrete; from perceptions he goes to ideas, not *vice versa*. Hence, to use a small catechism for first beginners or little children is against sound pedagogy, as it rests on the false supposition that abstract doctrine must go before concrete teaching. "To make them [*i.e.*, little children] learn by heart chapters of the Catechism which they can not possibly be made to understand, is simply to weary and disgust them. The only thing they should learn by heart is their prayers and some hymns, not as an exercise of their intellect, but that they may gain the habit of saying them, and that carefully and reverentially, as a duty to God. With this they should receive oral instructions on the great truths of religion . . . illustrated by stories from

the Bible. Explanations of doctrine little children can not take in" (Manual, p. xvii.). For this reason, in explaining the doctrine of the Catechism, we should set out from concrete objects; hence, where possible, with Bible stories, but by no means with the Catechism text.

2. In explaining unknown things begin with those that are known. This Our Lord did. Wishing to make known to His hearers a truth heretofore unknown to them, He begins with something familiar, particularly with something very near their eyes and experience. Hence His many references to the objects of nature. (See below, Ch. VI. p. 477.) In this way the truths of religion will find entrance, not only to the understanding, but to the hearts of the children. For the same reason, the Catechist must go from what is near to what is more remote. He must make children understand those things of religion and the Church which come under their immediate observation. Therefore in Bible History he must go through the New Testament before the Old. Teachers observe the same principle in geography, where towns, territories, mountains, rivers belonging to our native land are dealt with first. In natural history, first come animals and plants found at home, and only after them the foreign ones.

3. Explanation must always precede memorizing. Learning by heart without previous explanation is at variance with the Christian principle, "Faith comes by hearing" (Rom. x. 17), and is a misuse of the truths of religion. If things are explained only after the children have learned them by heart, they will pay no attention to the explanation, as they know that at the test it is quite sufficient to know the answer by heart, and memorizing will engage their whole attention. To make children first learn a thing by heart, to be explained later, is not psychological, but a crime against the mind of man. Memorizing is only a means to make the truth already understood by the mind a lasting possession. Words memorized, but not understood, are like a veil hiding heavenly truth from the mind, like a closed door denying access to the food of the soul. If a truth has been well explained, the learning of it by heart makes little trouble; moreover, what is thus learned remains more firmly fixed in the mind, just as the ground receives the seed more easily when it has been previously worked with the plough. Only in the case of prayers is an exception to be made. It is quite impossible, for instance, to make clear to a little child the meaning of every petition of the Our Father. And yet the

child must pray, and likewise know by heart the formulas of prayer. He need not know the meaning of every word and sentence; it is enough for him to know that he is speaking to God. How greatly does the father value the short speech which his little girl has learned by heart with so much trouble, and which she says at New Year's or on the father's feastday, although she pays more attention to the way the words follow than to their meaning, which she probably does not understand at all. It is the same with God. The mother and the Catechist therefore do not make any mistake when they exercise the child first in the formulas of prayer, which they will explain to him later.

4. The following method is positively harmful and injurious. First of all, the text of the Catechism is read, then one word or another explained, then the text is repeated over and over until the children can say it almost by heart. Next the article or chapter thus handled must be memorized at home. In the next hour the lesson is asked word for word. Should a child fail to answer immediately, he will be prompted with the first word. This method, undoubtedly, saves the Catechist much trouble, work, and inconvenience; the text-book alone is sufficient for him, and he need not prepare for his instruction nor read corre-

sponding manuals, reference books, nor any books on method. But such instruction fills the children with fear and disgust of religion, as they look forward to every class with dread and alarm. This may even lay the beginning for hatred of religion and enmity to the Church in later life. As this method lays the chief importance on the dead letter, the children can not enter into the spirit of religion. The saving doctrines of Christianity remain for them a closed book. Even the sentences so painfully hammered into them will soon be forgotten; for only what is well understood remains firmly in the memory. This method likewise tends to make the mind coarse. When the children come to repeat these phrases which they do not understand, they are liable to utter them in such a frivolous, thoughtless, and heartless way that it may be hard to know whether they are prayers or blasphemies. And if praying with the lips only is sinful (Mark vii. 6), so is the senseless repetition of religious truth. It is a direct degrading of religion. The Catechist, also, must before long become disgusted with such a method. Only intellectual activity, and not mechanical drudgery, affords real pleasure. Away then with such a shameful method, which, to say the least, revenges itself in barren results.

5. The Catechist must not overburden the children with work; he must not give them more than their minds can digest. With learning it is exactly the same as with eating; it is not a question of the amount eaten, but of digestion. The better the digestion, the more the food nourishes. Thus in religious instruction it is not so much the amount learned as the proper digestion of the matter. If, however, too much be gone through, there can be no question of mental digestion, because such instruction can be given only superficially. A Catechist, burdening his scholars with work — since these have in addition many other subjects to learn — would be like a driver laying fresh loads upon a heavily laden wagon, till the horse can not pull it any farther. To overburden the children with work lessens their pleasure in learning, and produces an aversion toward religion. Hence, even the Romans said "*Non multa sed multum*" — Better little well known than much badly learned.

6. An important means to help the intellect as well as the memory of the children are clear and correct divisions of the subject. They need not always be put before the children in the formal manner as in a philosophy class; but they must be clearly present in the mind of the Catechist and must be expressed in one

way or another in the instruction given. Of these divisions, Dupanloup says (pp. 146 f.): "This is the important point, if you would be short, clear, interesting, and sound. You should begin by recapitulating clearly and briefly the subject and the divisions of the last instruction. Then give out with the same clearness and very slowly the subject of the new instruction; then point out very distinctly the divisions into two, three, or four heads, generally in the form of questions. . . . Divisions presented in this way are much more easily caught by the children than if put in abstract form," etc. However, the Catechist must be careful not unduly to multiply divisions or to use them as a sort of plaything. This would do positive harm.

7. Because the Christian forms of prayer (Creed, Our Father, Ten Commandments) contain all that a Christian must believe, hope for, and do, and hence are an abridgment of the whole of the doctrines of religion, the Catechist must impress these forms on the children at an early age. It is worthy of note that missionaries are accustomed to begin their instruction of the heathen by impressing on them the forms of prayer, in order to lay a solid foundation; this was the method of St. Francis Xavier, the apostle of the Indies.

D. *Practicalness*

The Romans used to say, "*Non scholæ sed vitæ discimus*," *i.e.*, we do not learn for school but for life. This sentence also holds good for Christian Doctrine, where only those things should be taught which the children can turn to good use and advantage in later life. (Sch. p. 237.) Therefore the Catechist must pay attention to the following: —

1. Names, numbers, and sayings, etc., which only burden the children's memory without serving any practical purpose, are to be omitted. It would be folly on the part of the Catechist to make the children enumerate in order Job's sheep, camels, oxen, and asses, the names of the twelve Apostles, the twelve sons of Jacob, the twelve minor prophets, the ten plagues of Egypt, the nine choirs of angels, the books of Holy Scripture. Such things only burden the memory and produce disgust for religious lessons. It is chiefly in Church History that one is liable to err against the above principle. Here, as well as in Bible History, "one of the dangers to be avoided is the lavish use of chronology. The dates of the most important events are of course a necessity; but the number should be made as small as possible. The exact date of events is of much less importance than their

orderly succession and continuity. The unity of history is the great principle which should guide all historical study, even the most elementary" (Philadelphia Course, p. 111).

2. Matters, the knowledge of which is necessary for theologians and priests, but of no special importance for Christians in general, are to be omitted. It is chiefly in Liturgy that one is liable to sin against this principle. Why need a child have a thorough knowledge of the Mass prayers? Or why need he have a detailed knowledge of the ceremonial of the consecration of a bishop, or the ordination of a priest, or of the blessing of churches, cemeteries, bells, and so on? If he ever should have occasion in later life to assist at such functions, the signification of each ceremony would by that time have been long forgotten. A general knowledge of such ceremonies, their origin and symbolic meaning, is quite enough for the children of the higher grades.

It is evident, also, that in matters of history, sacred or ecclesiastical, it is enough for children to know the facts brought before them without entering into questions of causes and effects, as in a philosophy of history. A similar remark must be made in regard to doctrine, dogmatic or moral. Controversies and polemics are out of place in a course of Christian Doctrine for

children. Even when so-called controversial points are to be treated, it will be in the form of positive statement, not by way of attack and defence. This applies also to the matter mentioned in the following n. 6.

3. The truths of religion are not to be presented mainly as matters of knowledge and learning, but rather as motives impelling the children to regulate their lives according to the doctrines of religion. Therefore it is unpractical to use in the school learned expressions and technical terms as they occur in theological works, and to heap on definitions and divisions. Christian life, not science, is the chief thing in Christian Doctrine. Technical words and scholastic definitions are for children like the unwholesome ingredients used in adulterating food, which impede digestion and cause illness.

4. Such religious truths as are, in a measure, the foundation of others, and hence of great importance in awakening religious convictions and raising the moral character, are to be dealt with more exhaustively. He who must save time on account of the fewness of lessons, should save it when treating of non-essential matters, not when teaching essentials. The following religious truths are specially important: The end of man, heaven and hell, judgment after death, the resurrection of the dead,

the omniscience of God and His justice, Divine Providence, the Divinity of Our Lord, the Catholic Church, the command to love our neighbor. Such truths should stand out like mountains in the minds of the children.

5. Those doctrines which teach the duties of children and warn against the sins of youth, are to be specially insisted upon; for instance, piety, obedience, gratitude, purity, kindness to men and animals, etc. (See Lbg. pp. 123 f.)

6. Likewise doctrines which have become more important on account of particular conditions of time or place are to be specially considered. Rightly says Hirscher: "To teach only what was taught a hundred years ago or more, and in the manner it was then taught, would be to aim without hitting the mark, and the children of this world would pass by us with contempt. We must keep pace with our times if we are to exert any influence upon them." Nowadays, when the people, by means of the elections, have the good of the State in their own hands, when social democracy sets itself up in opposition to religion, when the press is a power, when a mighty system of unions and federation of classes is fast developing, when workmen are often treated as merchandise, when the national feelings of the people are being powerfully aroused, when women claim equal

rights with men, it would be shortsightedness not to call the attention of the more advanced pupils to the bearing of Catholic doctrine on these questions of the age. Local circumstances must likewise be taken into account, such as the usual local civil and ecclesiastical festivities, the history of national and local saints, the order of divine worship and public devotions in the parish church, religious observances and traditions in the parish. Again, bad customs and vices prevalent in the place and surrounding country must not be passed over. In places where different denominations exist, the main points of controversy are to be specially considered and more exhaustively treated, so as to furnish the children with ready answers in defence of their religion. Of course, great care must be taken to keep strictly to the point, that is to say, to a defence of the Catholic religion, avoiding all personal allusions and attacks on the followers of other creeds. All this evidently refers only to the highest grades in the school.

7. The preceding points call attention to the selection of the matter which must make the lesson practical, *i.e.*, serviceable for a practical Christian life in childhood as well as in later years. But this is not enough. Christian Doctrine must be made practical, not only by

teaching what is to be done, but equally by training the children to do it. This immediate practical purpose must be kept in view in each and every lesson. The child must be trained continually in the practice of what it has learned. This implies two distinct functions of the Catechist: First, he must explain how or in what manner the Christian faith is to be practised. This is done by the practical application of the lesson. (See below, pp. 238, 264.) Secondly, he must make the children actually perform those religious practices immediately, according as the circumstances allow and the lesson demands it. "It is a most difficult thing for a child to reduce to practice what it hears. We must actually make the child do the thing, there and then on the spot" (Furniss, p. 43).

These practical instructions "should not be given formally in so many lectures, but should be made to flow naturally out of the explanations of these subjects when the children are engaged in studying those parts of the Catechism" (Lbg. p. 124). These immediate practical instructions are in fact the same as the famous "Admonitions" to which Dupanloup devotes the whole fifth chapter (p. 172). "All that I have just said will suffice to show you that the Admonitions must be well prepared,

and to a certain extent arranged according to a plan drawn out beforehand, which will be in accord with the course of the Catechism and the whole Christian year" (*Ib.* p. 175).

In regard to the Christian practices immediately connected with the Christian lesson, Schuech (pp. 291 f.) remarks that their importance, ay, indispensable necessity, is evident. They are demanded by the nature of the child, which spontaneously gives expression to its feelings and convictions; they exercise a powerful influence upon the will and affections of the child; they make the child understand that religion is not simply a "lesson" to be learned, but a "life" to be led.

See on this practical work and character of the religious instruction, Dpl. l. c.; Furniss, pp. 41 ff.; but especially Schuech, pp. 289 ff., where most excellent and detailed directions are given.

E. *Attractiveness*

The question here is not how to attract children to Christian Doctrine or the Sunday-school. This will be answered elsewhere. But the question here is in particular: "How to make each lesson or instruction attractive and interesting for the children." To do so is absolutely necessary, as it is the only means of

securing the proper attention of the children to what is being explained. Reward and punishment may be a sufficient motive for a larger child to apply his mind to the lesson; but this will still be hard work all along the line, and nothing but tiresome drudgery, if the lesson itself is not made interesting. The matter forced into the child's mind by a sort of "categoric imperative" will not easily take root in the soul, and will soon be lost to memory. Only where the soul of the child has gladly and joyfully drunk the milk of Christian truth will that truth remain and become a life-giving food. Modern educators have come to recognize the truth of the old Jesuit axiom, that the best way of teaching children is to make their education "a most joyful affair, which might even be called a play." Unless the Catechist makes his lesson attractive and pleasant, so that the child's mind is involuntarily and unconsciously drawn to it, and kept there by a lively interest, half his work is lost. Nay more; great catechetical writers say that positive harm is being done to the children if religious instruction is not made a pleasure for them. "Not to know how to shed any charm on a Catechism, when both the nature of children and the religious subjects so wonderfully lend themselves to it; always to present it as an austere thing; always

to have only a dry and hard manner; to make the Catechism a sad, wearisome thing, without any attraction or life, — this is not only a great mistake and a great want of skill: it is also to put in immense peril the future of these little children. For do not forget, it is at the Catechism that children receive their first impressions of religion, impressions which can never be effaced; and if these impressions are of weariness and dislike, when, I ask you, when will religion appear to them as lovable? All their life they will feel a secret and perhaps insurmountable aversion to it" (Dpl. p. 203). Of such unattractive and uninteresting instructions in Catechism Fleury says (*ibid.*): "After such teaching, all discourses on religion seem melancholy and wearisome. If they listen to sermons, if they read books of devotion, it is with dislike and against the grain, as we may take medicines which are good for us, but disagreeable. . . . This is what makes infidels. . . . This is what the bad effects of disagreeable instructions may come to."

There are three factors from which a deep and lively interest in the religious lesson must arise: the Catechist's manner, the subject presented, and the children's mind.

1. The Catechist's manner must be cheerful. St. Augustine makes cheerfulness in the Cate-

chist the principal condition of success in gaining the pupils' attention. Not inaptly have children been compared to travelers. In stormy weather the traveler is not in a good humor, and wraps himself up as well as he can. But when the air is calm and the sky clear, he looks up joyously, takes off his cloak, and feels a real pleasure in his journey. Similarly with instruction. If the Catechist is disagreeable, the children are sullen, and lose confidence in him; if he is passionate, the children will be frightened or angered and become obstinate. If, on the contrary, he is cheerful and calm, the children are the same; they look up to him with joy, and eagerly listen to his words.

With reference to this, Bishop Sailer says, "When I come into school all joyous, my children are angels, and everything goes on splendidly." And Salzmann, an experienced teacher, declares, "In a cheerful lesson one is all-powerful amongst children." St. Augustine likewise refers to the future reward of such a Catechist, when he says, "If even in corporal alms God loves the cheerful giver, how much more must this be the case with spiritual alms." Sickinger works out this precept more fully, and says: "Therefore the priest in the religious instruction of children must not put on official airs, nor a careworn face, nor continually speak of

and warn against the wickedness of the world, nor sit on his chair with the authority of a university professor. He must come down to the children's level, forget, whilst with them, the cares and troubles of life, and think that for an hour he is with the angels of God. Of course he must take care, on the other hand, that his authority is maintained, and that the children bear him a reverential love." "The great art is to be one's self, at one's ease, to look bright, to have a cheerful voice and a natural manner. Then the children will themselves be at ease, they will attend joyfully, and without any effort their hearts and minds will open. . . . Sometimes we must surprise and refresh them pleasantly by some unexpected sally; we need not even, now and then, avoid a word which will make them smile, only there must still be calmness and propriety" (Dpl. p. 150).

The Catechist's manner must be animated. Only when there is life in the teacher's delivery will it call forth life in the pupil's mental attitude. "Those children are deserving of pity who are forced to listen for the space of an hour or more to questions and explanations delivered in a death-warrant style, and we need not be surprised to see them grow restless and disgusted" (Lbg. p. 54).

Finally, the Catechist must often change the

form of his instruction, passing from the lecture or discoursive form to questions, or again to the objective form, properly or improperly so called. It is especially by well-chosen, quickly given, or unexpected questions that the interest of a whole class can be easily kept alive. Dupanloup suggests that sometimes the Catechist may on purpose give a wrong decision or answer in order to make the children set him right. "Nothing pleases them more."

2. In regard to the subject, the Catechist must so select and present it to the children that it will appeal principally to their imagination and to their feeling. By these passages it will surely and quickly reach the understanding.

To appeal to the imagination the value of stories and vivid descriptions can not be overestimated. "Above all, multiply stories, . . . and when you tell them be short and picturesque, leaving out all useless details and seizing on the striking features and those which will bring the thing before their eyes. The children will be quite indifferent to a coldly recited story; but if it is animated they are transported" (Dpl. p. 280). Appealing to imagination, the Catechist must make use of beautiful examples and attractive comparisons. If the Catechist understands how to clothe the serious truths and doctrines of religion in a beautiful garment, the

children will not think of chattering or occupying themselves with other things, but rather welcome more heartily the sacred doctrines and more cheerfully live up to them. He is like the physician who gives the bitter pill to the patient under a coat of sugar. But it is a great fault when the Catechist instructs the children continually in abstract language which fatigues the mind. Just as in the most beautiful picture gallery people will soon get tired and long to get away if there are no seats to rest, so children soon get tired and lose all attention in listening to a discourse which is not intermingled with beautiful examples and comparisons, which are, as it were, resting-places for the mind.

Let the Catechist choose his comparisons from things with which the children are familiar and in which they may have some natural interest, — things in the church or school or at home, things connected with the people they know in the town or country. Thus their hearts and fancy will both be engaged in the subject. It is a remarkable feature of Christ's discourses that for comparisons He always chooses the most common and familiar things, now a father of the family, a son, a servant, an officer; then a banquet, a little flour, a torch, a field, a seed, a bee, a flower, a sparrow, a coin, etc.

The "Manual" (p. xv.) points to another means of engaging the children's interest, namely, by making them feel how much the subject concerns themselves, their own good in this life and in the next, and how the truths learned by them must become the light and the way in their every-day life. The practical application actually made by the children in the different religious exercises mixed up with the lesson will add a new interest to the instruction. In this connection it is important to remember that religion, as Fénelon demands, must be shown to the children as something beautiful, lovable, and imposing. Not only the beauty of the divine mysteries, but the beauty of Christian virtue, ought to be brought before the children, so that the practice of religion will not appear to them as a series of sad, cheerless, and hard self-denials and mortifications, while all pleasure and joy is to be seen on the side of a wicked world.

3. In regard to the children, the great principle is: Keep their minds busy with your subject. Make them think and inquire, ask and answer, feel and act with yourself. This is the great art of a perfect teacher. Children are naturally active and want to be busy. It is, then, of utmost importance to concentrate their activity upon the lesson. To make them do

so, have them talk about it. Hence the golden rule for the Catechist: Speak little and make the children speak much. Lambing remarks with Dubois that "almost all Catechists are great talkers; this is a crying abuse." There is a great pedagogical truth in the saying, "To make the children speak, the teacher must know how to be silent himself." There is nothing which tires children quicker than "a long talk." Hence the importance of questions in class.

Again, children want change and variety. It is their nature. Consequently the exercises in class must change. A hymn or song, a prayer or another religious exercise, even a short gymnastic exercise or change of position (see Lbg. p. 68), a so-called concert recitation, — all these things will help wonderfully to keep the mind of the children busy. If all these diversions are properly chosen, they will not distract attention from the main subject, but rather keep the mind continually riveted on it, now in one, then in another way. Concert recitation or class recitation in common must not be used too often, and only in the lower grades. It will enliven the lesson, keep off shyness, and guard against weariness. It is well to indicate the necessary pauses by a slight movement of the hand. The children must not be allowed to scream.

Finally, "Another way of gaining the attention of children, very important but too often forgotten, is to work upon their passion, to set them in motion" (Dpl. p. 150); in other words, to arouse the feelings of the children corresponding to the subject of the lesson, — love of God and hatred of His enemies; love of virtue and hatred of sin; gratitude for benefits received and contrition for offences committed, etc. Call forth the sympathy of the children for the persons of whom you speak to them, — feelings of admiration for good actions, abhorrence of evil deeds, and so on.

On this question of "attraction" see also Furniss, pp. 16 ff.

F. *Ecclesiastical Spirit*

Catholic religious instruction must be given in the spirit of our divine Lord and His holy Church, and ought to fill the hearers with the same spirit.

1. In the general method of teaching Christian Doctrine, the Catechist must not venture out into new paths and pedagogical experiments, as he might sometimes be led to do by the flaring light of modern educational theories. He must be shy of innovations, and not try to originate new catechetical methods. But, like

his great examples of modern times, St. Francis de Sales, Fénelon, Canisius, Dupanloup, he will carry out the method and universal practice of the Church. Where it has been turned away, there he himself must "return to the method of the primitive days, namely, to an apostolic tenderness, devotion, and, allow me to say, common sense as well as zeal" (Dpl. p. 160). Just as Leo XIII. found it necessary to warn against certain modern ways and theories in preaching the Word of God to man, so it is not altogether inopportune to warn very strongly against theories which tend to modernize methods in teaching the Word of God to the young, *i.e.*, in Christian Doctrine.

This same traditional character, and hence conservative spirit, must guide the Catechist in explaining the Catechism and Bible History. There must be absolutely no place in Christian Doctrine for so-called liberal, modernizing, minimizing, and criticising opinions and views. It would be a crime against the trusting simplicity of faith in the Catholic child. Nothing but the pure and undefiled food of Catholic truth as taught by the Church and by her schools of theologians is to be laid before the children. If in the higher classes matters still open for discussion are to be mentioned, even there only the more common and safer doc-

trines, those more in harmony with the traditional view of the matter, ought to be mentioned; not simply some pet theory of the Catechist, or the singular view of one or a few favorite authors of his. For the same reason, none other but correct text-books, approved by ecclesiastical authority, may be used in Christian Doctrine.

2. The Catechist must also preserve the ecclesiastical spirit and tone in Christian Doctrine by using the "ecclesiastical language" as far as the mental capacity of the children or of the class allows. Of this subject Dupanloup says: "The Catechist has to teach his children the whole of an unknown, difficult, and mysterious language, the *language of the Church.* This language, which speaks of all the mysteries, all the most august truths, both dogmatic and moral, is all contained in this little book which is called the Catechism. To teach the Catechism is therefore to teach the language of the Church; it is to teach the children readily to understand and to speak this sublime, unique, and immortal language. . . . The principal work of the Catechist, therefore, is to explain *the meaning of every word* of the Catechism, and never to let one pass without being certain that the children quite understand it. In this respect, the most skilful Catechists deceive themselves; they conclude too easily that the

children understand the meaning of the words. . . . My long experience has convinced me that the children both in town and country do not of themselves thoroughly understand the precise meaning of any expression in the Catechism" (p. 138).

It is true that in the lower grades and in the small or introductory Catechism, things are as much as possible to be put in "plain English," "good Anglo-Saxon." But it would be a very serious mistake not to acquaint the children in the higher classes with the peculiar terms, phrases, modes of expression, etc., generally used in Catholic books of instruction and devotion, in sermons and religious exercises, in larger Catechisms and popular handbooks of religion, in the lives of the Saints, in the general laws or regulations of Church discipline, and so on. Religion always and everywhere has its own language, as every science and every art and every profession in life has. So also has the Catholic Church, and every loving and loyal child of hers ought to know and understand, as far as needed, the language of its spiritual mother. If children do not become acquainted with this peculiar ecclesiastical language as they advance in the study of Christian Doctrine, many of the most beautiful and ennobling things in Catholic sermons and

books will be forever hidden from them. They will not even be able to pray intelligently with the Church at the public functions or devotions. Hence the necessity of explaining to the children, not merely the figurative, symbolic meaning of the prayers and hymns of the Church, but first of all their literal meanings. Many of the terms and phrases can be explained to the children from etymology, history, customs and practices of olden times, local circumstances, etc.

In all this, however, let the Catechist follow the principle: first, explain the thing itself in good, plain, and clear English, and only then explain the term or phrase. (See Schuech, pp. 282 f.)

3. The Catechist should also strive, by the manner of stating and proving the various doctrines during the years of Christian Doctrine, gradually to make the children feel and realize that they believe everything on the authority of the Church. They ought to be accustomed to the thought that they accept even the word of God in Holy Writ because the Church assures them it is God's word and gives them the true understanding of it. This habitual submission to the Church's magisterium, or teaching authority, is the only true spirit of Catholic faith, and must be planted and fostered in the child's heart from the very start. The sooner and the stronger a child learns to feel, though

it may not yet understand, that holy and blessed security of faith based on the infallible promises made by Christ to His Church, the sooner and more strongly will the habitual virtue of faith, poured into the soul at baptism, break out into an uninterrupted exercise of Catholic faith, and become for the grown-up person a most powerful guard against all the attacks upon his religion. This trust and confidence in the infallible authority of the Church must be deeply impressed upon the children, not so much by explaining once for all the ninth article of the Creed and its teaching about the Church, but more by the spirit imparted by the Catechist to his lessons, his words and manners, all through the course of Christian Doctrine.

4. With this spirit of Catholic faith, the spirit of Catholic life and sentiment, love and affection for God's holy Church must also be planted in the hearts of the children. This can be done very effectively if the Catechist will always connect the truths or rules of the Catechism with the history, liturgy, feasts, and hymns of the Church. (See Ch. II. pp. 58 ff.) In these the mission, the life and works of the Church, her saints and her prayers, her blessings to mankind, are all brought before the pupils, who will be naturally and powerfully attracted

to the Church and pride themselves on being her children.

This will also help the Catechist to implant in the children the spirit of religious reverence, reverence not only for God and things divine, but also for holy Church and holy things. "What more holy than the doctrines, sacraments, ceremonies, and pious practices of the Church? The Council of Trent has with good reason declared that holy things should be treated with reverence. . . . If there was any period in the history of the Church in which it was more necessary to insist upon this reverence than another, it is certainly the present. Attribute it to what cause you will, . . . the fact stares us boldly in the face and can not for a moment be called in question, that there is in many of our children and youth a most lamentable want of reverence for holy things. . . . It is the reverence, in word and action, of the teacher that must act immediately upon the children, giving this reverential tone to their language and conduct" (Lbg. pp. 76 ff.; see also "Manual," p. xiv.).

Art. 2. — Forms of Instruction

Form in teaching means the external manner of conveying knowledge to another. Three principal forms may be mentioned for our pur-

pose: the lecture form or discourse, where the teacher alone speaks and explains the subject in coherent discourse while the pupils listen; the question form or dialogue, where the teacher asks questions to be immediately answered by the pupils, hence both speaking in turn; the object form, where the teacher exhibits to the eyes of the children the matter to be learned. When teaching children, no one of these forms may be used exclusively, but now one, then another, just as the Catechist perceives that at the time being this or another will serve his purpose best. As a rule, the lecture and question forms should go together. Basedow, the rationalist, quite consistently would have only the question method for religious instruction. Pestalozzi answered him by comparing such a teacher to a bird of prey trying to get eggs from a nest in which none had yet been laid. (See Sch. pp. 284 ff.)

A. *The Lecture Form*

1. In Christian Doctrine the lecture form must prevail above any other. It has the following advantages: —

(*a*) It is the form most suited to the teaching of faith. St. Paul says, "Faith cometh by hearing, and hearing by the word of Christ" (Rom.

x. 17). The living word of the Catechist is the principal thing in religious instruction, not questioning, nor reading, nor memorizing. Dupanloup, having spoken of the importance of questioning the children, warns the Catechist: "Not that he must let the instruction consist entirely of questions and answers; the instruction [discourse] is the solemn teaching of religion, and it would not come thus [*i.e.*, by questions] with sufficient authority. No, the speaking and teaching must come first, '*tamquam potestatem habens*,' and then the questioning of the children. This was Our Lord's own way" (Dpl. p. 151).

(*b*) The Catholic religion comprises, for the most part, historical facts and such revealed truths as can not be discovered by means of questions, but which must be first told.

(*c*) In religious instruction the great point is forcibly to influence the feelings and the will. This, again, is done only by means of the lecturing method.

(*d*) Moreover, the Catechist has little time, only a few hours, at his disposal. Therefore he must not go out of his way for the purpose of eliciting the truth by many questions; but rather state at once what the child can find out only by roundabout ways.

The lecturing form will be used most exten-

sively in the lower classes, where Bible History is taught by oral instruction. Moreover, these children are not sufficiently developed in mind for the question form of the heuristic kind.

2. A good discourse must be (*a*) dignified, (*b*) clear, (*c*) slow, (*d*) graphic and lively.

(*a*) *Dignified*, that is to say, all vulgar expressions, childish talk, dialect and slang, faults against grammar, must be avoided. Still, it may be necessary now and then to use a dialect or a slang expression where the children do not understand the correct term. But once they are told this, dialect and slang must no longer be allowed. For this reason the children's Christian names must not be disfigured when called out. However, the Catechist may allow himself now and then a good-natured joke, or may introduce into his discourse a cheerful story; he even ought to do this when he sees the children are being tired by the serious discourse. Hence, St. Augustine says: "It not seldom happens that the listener who was attentive in the beginning gradually grows tired. As soon as we notice this, we must refresh his mind, either by bringing forward something seasoned with a suitable hilarity, or what calls forth wonder, astonishment, or even grief and lamentation" ("On Catechising," ch. 13, n. 19). But the smaller the children, the less

are they susceptible of such things, because they have not sufficient sense to see a joke.

(*b*) The discourse must be *clear*, *i.e.*, the Catechist must speak in short sentences and use expressions which are easily understood, as Our Lord did. Should he do otherwise, he would resemble a mother trying to nourish her child with hard and indigestible food. However, the Catechist will not be able to avoid those foreign words which are peculiar to the language of the Church, such as Messias, Sabbath, and the like.

(*c*) *Slow*, *i.e.*, he must pronounce every word and every syllable distinctly, and not hurry. Even grown-up people, to say nothing of children, are incapable of following quick speech.

(*d*) *Graphic*, *expressive*, *and lively*. What the Catechist says, and still more what he thinks and feels, should be expressed in the tone of his voice, in his gestures and bearing. Instead of abstract terms, let him rather use concrete examples (for instance, instead of "Humility is . . . " let him say "A humble person is . . . "), and instead of indirect let him use direct speech. The young Catechist, therefore, should read good Catechism lessons (*e.g.*, by Dr. Jas. Schmitt, Dr. Powers, Perry, Kinkead), and now and then listen to experienced Catechists in the school.

3. Everything communicated in lecture form must each time be tested by questioning, in order: (*a*) to keep up the attention, especially with little children. (*b*) To see whether the children have understood what has been said. He who puts no questions after his discourse is like a man pouring water into a vessel without making sure whether it leaks or not. To lecture first, then tell the children to memorize it, and later on examine them, is certainly very convenient, but not conscientious. Questioning, on the contrary, is difficult; but it greatly helps the understanding. (*c*) To recapitulate at once, and impress on the mind what has been said. By questioning during the discourse the Catechist acts as one striking a nail repeatedly in order to make it hold. If teaching by discourse may be likened to bringing food to the stomach, questioning is like digestion.

Questioning must not, however, follow upon every word or sentence, otherwise the answers of the children become a thoughtless repetition of words. Furthermore, there must be a recapitulation by means of questions, (*a*) at the end of the lesson, in order to summarize the material gone over, and to gather up and connect its parts; (*b*) at the beginning of the lesson, examining about the matter spoken of

in the last lesson. To omit this repetition makes the children careless about learning. This examination of the preceding lesson should not be made at the end of the present lesson, otherwise many children will not pay attention to the lesson, but think of the dreaded examination, or steal a glance at the text-book to prepare for the test. (See Lbg. pp. 54 ff.)

B. *The Question Form*

Questions are principally of two kinds: teaching questions, by which the children are led step by step to discover the truth, doctrine, or fact by their own thinking (heuristic questions); testing questions, drawing out from the children the matter communicated to them, whether orally or through the text-book. These examining questions will show whether the children learned and understood the subject explained by the lecture or discourse.

Questioning on the text of the Catechism and Bible History, or on the subject previously explained, is absolutely necessary. Dupanloup calls it a principal exercise, which "can be very dull for the Catechist and wearisome to the children if it is conducted in a dry and monotonous manner. But it can be very interesting and even amusing, if there are children who

repeat well and a Catechist who knows how to question. *But this is very rare*" (p. 135).

In questioning, the more important rules are as follows: —

1. The Catechist must address the question to all the children together and only after the question call upon some one child. If the Catechist first called on a child and then questioned him, the other children would pay no more attention, knowing it was not their turn. This would greatly weaken discipline.

2. After the question he may sometimes, except in the case of quite easy questions, let the children indicate their ability to answer by raising their hand. But he must not allow them to call out, "Please, sir," or "I know." Those who do must be punished by not being called upon. This will suffice to break them of that bad habit. To punish them more severely would be unwise, as the fault indicates, after all, a praiseworthy ambition.

3. That interrogative which points out the object in question must be specially emphasized, and ought to be at the head of the question. Ask, "What did God create on the first day?" not, "On the first day, what did God create?" With questions that can be answered by "yes" or "no," the verb must be at the head of the sentence. Ask, "Is your soul immortal?"

not, "Your soul, is it immortal?" Easy questions which require no mental effort are for very little or backward children. In asking such questions it is advisable, after the answer, to ask for the reason or an explanation of it.

4. The Catechist must not allow the children to answer in curtailed sentences, or to answer without being asked, or to prompt others. When the Catechist asks, "Who made the world?" the answer must be, "God made the world." The single word "God" must not be allowed, otherwise the children never learn to answer properly.

5. When a child gives a wrong answer, the Catechist must not interrupt nor scold him, but let him finish speaking, and then skilfully try to utilize the wrong answer in leading up to the right one. By this gentle method he will gain the confidence of the children. But if the question has been faulty, he must repeat it in a correct form. In questioning, the Catechist must resemble a skilful general, who does not immediately lose his composure when he sees his plan thwarted by the enemy, but takes up at once a new position in order to attain his end in another way. So must the Catechist skilfully make use of wrong answers in order to reach by another road the end he had in view when asking the question. For

instance, should a child answer the question, "What did Judas receive for his betrayal?" by saying, "Thirty dollars," the Catechist can straightway say, "Yes, he received silver coins similar to our dollars. But they were not dollars. We say, he received thirty pieces of silver." After getting the correct answer, it is well to have it repeated by the child who gave the wrong one.

6. Every question which is not simple and definite is bad. The question must be simple, *i.e.*, different things must not be asked in one question. Thus it is bad to ask, "When and why do we keep the feast of Christmas?" There ought to be two questions. The question must be definite, *i.e.*, it must admit of only one correct answer. The question, "What has man got?" is bad, because the answer here may be, "Man has a soul, a body, feet, eyes, clothes, etc." (On the question form see Dpl. l.c.; Lbg. pp. 133 ff.; Furniss pp. 62 ff., 184 ff.)

C. *The Object Form*

Object-lessons are so much spoken of nowadays in educational writings and teachers' institutes, that there is danger of their becoming a mere fad. Yet the principle implied is as sound as any in pedagogy and as old as the

human family. It is the very earliest and most natural, at the same time the most easy, form of child-teaching, that of presenting the object thus far unknown to the immediate view of the child; that of making his mind see the thing by the help of his bodily sight, the most perfect organ of sense-perception. Such a powerful and easy means may not be neglected in imparting Christian instruction. Hence we find that the Church has made use of this form of instructing the faithful from most ancient times. In fact, before the art of printing had been invented, the Church taught her faithful children by means of all kinds of external, objective representations, placing before their very eyes the principal facts, doctrines, and rules of the Christian religion. (See below, Ch. VI. p. 504.) The Catechist, therefore, should look for every opportunity where this form of instruction can be appropriately used. It is true, as Schuech remarks (p. 242), there are comparatively few objects in Christian Doctrine which can be shown in themselves, in their own proper being, to the children. But in very many cases it can be done mediately through sufficient representation, pictorial and rhetorical (vivid description, see Lbg. p. 60), by so-called word-painting, or by striking comparisons from nature.

1. The doctrines of the Catechism, dogmatic and moral, may often be made more easily intelligible to the children by the help of an appropriate picture, as is done in the so-called pictorial Catechism, or Catechism illustrated. To a certain extent object-lessons may be given on the Sacraments by showing the children how they are administered and explaining their different ceremonies and prayers; by taking the class to the baptismal font in the church, to the confessional, the communion rail, and altar, where the sacrifice of the Mass can also be illustrated by showing and explaining the use and meaning of the sacred vestments, vessels, and other holy things. The symbolism of the church edifice also supplies ample material for an object-lesson in Catholic Doctrine.

2. This object form can be most successfully used when explaining the Liturgy of the Church, sacred or religious external functions and practices, certain actions (miraculous or otherwise important) related in Bible History. When telling the children of the common religious observances among Catholics, like the sign of the Cross, folding the hands at prayer, striking the breast at the Confiteor or the Communion, the genuflection, the way of going to confession, to holy communion, and so on, the Catechist should show at once in his

own person how it is to be done. The whole public worship of the Church can be explained to the children in this objective method. It will add clearness, variety, interest, and pleasure to the Christian Doctrine class.

3. How comparisons with external well-known things can be made into a sort of object-lesson, see in Schuech, pp. 244 ff.

Art. 3. — Stages of the Instruction

Bodily food must first be suitably prepared, otherwise it remains undigested and brings on illness. The grains of wheat, for instance, which grow in the field can not be eaten as they are, but must first be ground, made into dough, and then baked. So it is with other foods. The same holds good for the bread of the soul. This also must be skilfully prepared. This preparation of the religious material which the children are to take in we call the stages of the instruction. Just as bread is differently prepared from meat, and differently again from coffee, so the steps in teaching Bible History are different from those in Catechism. These gradual stages must be regulated according to the intrinsic nature of the matter to be taught. And just as food well prepared nourishes and strengthens ten

times more than what is ill prepared, so more is attained in one lesson properly arranged and developed than in many lessons poorly done. Hence a skilful teacher, under certain circumstances, can accomplish more in a week with only two lessons than an indifferent teacher can in the same time with an hour a day. The quality of the religious instruction can always compensate for what is lacking in quantity.

A. *Bible History*

Catholic writers are not agreed as to the number and order of the various stages or parts of Bible History lessons. We shall adopt the following five, and treat of them in the order to be kept in the lesson: —

1. Notice of the Subject. The biblical fact or event which is to be the subject of the present lesson must be shortly and clearly announced in a complete sentence. In doing so, concrete terms rather than abstract ones, verbs rather than nouns, ought to be used. Thus the Catechist will say, "Children, I am going to tell you how Our Lord raised Lazarus" (not, "I am going to tell you of the raising of Lazarus"). The introduction is of great importance. It would be almost unnatural for a child to trouble itself without know-

ing about what. By means of this introduction his attention is drawn off from other things and directed toward the subject of the lesson.

2. The Narration. The story will now be told in this way: —

(*a*) In order that the children may get a view of the whole, the entire story must be told, and not merely some parts of it. To do the latter at this stage of the lesson is like showing various parts of a picture without showing the whole.

(*b*) It must be freely told, without looking into the book or reading from it. Using the book is a sign of bad preparation, and weakens discipline. By keeping his eye on the children the Catechist compels them to attend, since the eye is a means of keeping up discipline.

(*c*) It must be continuous, *i.e.*, the narration must not be interrupted by questions, otherwise the thread of the story would be broken and the narration lose in strength.

(*d*) It must be faithful and pay as much regard as possible to the wording of the book. For two reasons: first, not to offend against the true facts; second, not to confuse the children, who will later read the story in the book. Experience also shows that children are most attentive when a story is told in the words of the Bible. They are the very words of the

Holy Ghost and a special power dwells in them. This, however, does not mean that the Catechist must slavishly keep to the words of the book. It is even advisable to abbreviate in some places.

(*e*) It must be vivid, *i.e.*, the Catechist must chain the children's imagination by a spirited recital, by corresponding gestures, by the modulation of his voice, by pausing, by using direct instead of indirect speech, and by speaking in a truly narrative form, that is, the "historic present." Such a narration pleases the children and has a great influence on them, because they are by nature bright and gay, and long for everything lively. What is to live in the children's mind must first be living in the teacher. The most beautiful story told without vividness and freshness is like a beautiful drawing-room in the winter with no fire. Yet, in all this the Catechist must beware of exaggeration; he may not play the actor; religious instruction must always be dignified.

(*f*) It must be slowly told, so that the children, with their weak capacity, can follow the thoughts. We know from experience how difficult it is even for grown-up persons to follow a hurried discourse.

(*g*) It must be distinct, *i.e.*, the Catechist must speak loud enough to be heard by all the

children, and pronounce every word and syllable distinctly, without slurring over any. Speech is the clothing of our thoughts. However, the Catechist must not raise his voice unduly, otherwise the children become noisy and begin to talk amongst themselves, knowing that their voices will not be heard. By observing the children one can tell whether the Catechist relates well; during a good recital they do not stir.

3. Now follows the repetition and explanation of the story by the Catechist and the children.

(*a*) It is told over again, but only one part after the other. When the children hear a beautiful story, the same thing happens as with us when we visit a picture gallery for the first time. Although we have been delighted by the sight of the pictures, we are not able to give a detailed account. Only repeated observation renders us capable of doing so. In like manner, when children have to repeat a story, they must hear it twice. He who objects that repeating the same story wearies the children does not understand their nature. In this second recital care must be taken to use the same words as before, otherwise the children get confused, and the Catechist lays himself open to be corrected by them.

(*b*) Having told one part of the story, he lets

a pupil repeat it. If there are quick children in the class, they will be able with a little help from the Catechist to relate the story. But in classes where most of the children are less gifted, the Catechist must question them on every point, and, if need be, tell the points a third or a fourth time. This repetition with the children will clearly show where a word or fact is not understood, and where explanation is needed. Explanation must be coupled with the repetition. Often it is only words that need to be explained. Words unknown to the children (such as spy, interpreter, scribe, centurion, Levite, Orient, talent, etc.) will be simply replaced by other words with which the children are familiar. Now and then things will need explanation. For instance, when one has been speaking of the grave of Lazarus, or of Our Lord, it will be necessary to say that the graves of the Jews were quite different from ours. Of course, all explanations must be short, for Christian Doctrine must not be turned into a lesson on etymology and archæology. In exceptional cases the explanation must precede the recital; that is, when it is necessary to understand the story in question. For instance, before relating the story of the good Samaritan, the children might be told how and why the Jews hated the Samaritans.

As a rule, explanations should not be given before or during the first recital, because the impression of the story would be lost, and the attention of the children turned to secondary matters. But when the children have heard the story once and are familiar with the whole substance of it, they will be able to give their full attention to the explanation, which has therefore its place in the repetition.

(*c*) After the several parts and the whole story have been repeated to the pupils, the Catechist ought to show a picture representing the story. A pupil points out with a small stick and explains what is to be seen in the picture. The Catechist helps with questions, but in a way to summarize the whole story. Geographic explanations must not be entirely neglected.

4. The Exposition or Commentary. Every Bible story tells not only of some fact, but is at the same time a living sermon, as it puts before our eyes certain truths of religion in regard to both faith and morals. Bible History also contains the germs of most of the worship, ceremonies, and institutions in the Church. It is the duty of the Catechist to bring these truths of religion and the ritual and social analogies prominently before the children, to impress them deeply on their

memory. In this way a solid foundation will be laid for the Catechism lessons. By this commentary the Catechist must also bring out the typical (typological) character of persons, saints, and institutions in the Old Testament and show their fulfilment in their antitypes in the New Law. The meaning of the parables and the symbolical character of the miracles of Our Lord must be explained. If the Catechist will bear in mind what Catholic theologians teach concerning the manifold sense of Holy Scripture (literal, allegorical, tropological or moral, and anagogical), he will perhaps realize that to teach Bible History is more than only to make the children understand the dry facts, and that the great and principal work of this class is the commentary. Herein it is important to remember that this commentary must possess three qualities: it must be theologically correct, of a properly catechetical nature (not a learned essay), and adapted to the mental capacity of the class.

As regards the mode of commenting on the Bible narrative observe the following points: —

(*a*) Doctrinal truths should be brought out by the help of questions. The children may be asked: "What pleases you in this person?" "What displeases you in that one?" "What ought he to have done?" and the like. Again,

"What does this story teach you of God, His goodness, wisdom, justice, providence; what of Jesus Christ, of the angels, of the Apostles, of the Church?" etc. Let them also state the reason of their answer. The children are thus compelled to think and to work with the teacher instead of remaining mere passive and inattentive listeners. Moreover, their judgment is sharpened and their interest awakened in the subject.

(*b*) The religious truths thus brought into relief must be clothed in a set form of words and phrases borrowed as far as possible from the Catechism, which is truly "the casket containing in clearly stamped coins the sterling metal discovered by master and pupils in Christian Doctrine" (Kellner).

(*c*) These phrases, sentences, and maxims of the Catechism drawn from the Bible story (likewise short sayings of Our Lord or other biblical persons) will be simultaneously repeated by all the children (concert-recitation).

Examples. — From the history of the Magi or Three Kings, the following can be drawn: The Magi adore Jesus. (The Child of Mary is the Son of God. Adoration. Morning and Evening Prayer.) Herod was false (lying and hypocrisy) and wanted to kill the Child. (Fifth Commandment. Feast of the Epiphany.

Visit to the Crib.) The angel warns the Magi and St. Joseph (God's providence, omniscience, angels the messengers of God).

From the Parable of the Good Samaritan: Love of our neighbor and of our enemies; Works of Mercy, Fifth Commandment, Extreme Unction.

From the History of David and Goliath: Divine Providence. Our works must begin with God. Even the strongest is powerless without God's help. David, a type of Our Lord, who saved us from Satan, our wicked and powerful enemy.

5. Practical Application. Every Bible story is written either for our encouragement or our warning, and therefore conveys some fundamental religious or moral idea. Now, it is the duty of the Catechist to apply these fundamental thoughts to the practical life of the children. He may close the lesson somewhat in this way, "From this story you ought to learn the following truth for your own Christian conduct," etc. The application must have the following qualities: —

(*a*) It must be directed to one point, to only one practical lesson. He who proposes to himself too much generally accomplishes nothing. It fares with him as with a man who tries to roll several large stones up-hill at the same time.

(*b*) It must follow naturally from the narrative, and must not, as the saying is, be dragged in by the head and shoulders.

(*c*) It must be particular. Mere general and indefinite phrases, such as, "Children, you must be good, pious, virtuous," are of no value. The children are as wise afterward as before.

(*d*) It must be practical, *i.e.*, suited to the special inclinations, good and evil, the usual faults, and the external condition of the children.

(*e*) It must be short, and may not be turned into a sermon, otherwise the children do not catch the special point drawn from the story, to be practised by them. Moreover, much talk by the Catechist argues a poor preparation.

(*f*) Whenever possible, the practical lesson ought to be carried out immediately, according to the saying, "Strike the iron while it is hot." Thus the story of the prodigal son affords an example of contrition. Hence, at the close of the lesson, the children are not to be merely admonished to make frequently acts of contrition, but they should do so at once together with the Catechist.

The raising of Lazarus ought to strengthen in us the hope of our own resurrection. The children stand up, hands joined, and, looking up at the crucifix, say, "We believe, O Lord Jesus, that after our death Thou wilt raise us

also to life again." In like manner we may proceed where the practical applications lead to an act of faith, hope, charity, or some resolution of self-denial, charitable work, etc.

(*g*) The application may be expressed with great advantage in a brief and pithy saying. For example, "With God begin, and thou shalt win." "Pride comes before the fall." "He always wins who sides with God." Experience shows that pithy sayings, especially in rhyme, remain firmly in the memory long after school life is completed.

One may also express the application in some well-known passage of the Bible, or in a verse of some hymn in use, or in the form of an extempore prayer. This prayer and the singing of a hymn, as a rule, exert a powerful influence on children's minds.

(*h*) The application need not always come at the end of the hour. It may be put in sooner, when the children are seen to be struck or moved by what is said or related.

See on this whole subject (A) the excellent remarks of Father Glancey in his preface to Knecht's "Commentary."

B. *Catechism*

The Catechism lesson, properly so called, begins only in the third school year. It em-

braces (1) the notice of the subject, (2) the development and definition of terms, (3) the explanation of the subject, (4) the argument or statement of reasons, (5) the practical application.

The younger the children are, the shorter will be the explanation and the argument. The above order need not always be slavishly kept. It is sometimes advisable to give the proofs before explaining the matter; the application, also, can be made sooner, when one sees the children deeply moved, and may thus hope for better results.

1. Notice of the Subject. The Catechist ought to proceed as the priest does in the pulpit. Before the sermon the text is given, which briefly suggests the subject. In like manner, let the Catechist at the very beginning announce in a short sentence the subject of the present lesson.

2. The Development of the Subject and its Definition. (See Schuech, pp. 239 ff.) The priest in the pulpit usually reads, before the sermon, suitable passages from Holy Scripture, viz., the Epistle and the Gospel. This is generally his starting-point. The Catechist ought to do likewise.

(*a*) Let him choose a suitable Bible story for a starting-point, *i.e.*, a story from which the

doctrinal subject in question can easily be drawn out. Thus, in treating of Baptism, he may begin with the Baptism of Our Lord; of Confirmation, with Pentecost; of the Eucharist, with the Last Supper; and so on. The Bible story in question must be told, not in a mere superficial manner, but in detail, so that the children may clearly see how the corresponding doctrine of the Catechism results from it. Although the children may have heard the story before, still, the Catechist ought to relate it, or, by way of exception, have it read from the book. It is not advisable to let the children relate it to him, as they generally make mistakes which must be corrected, all resulting in confusion and loss of time. If no suitable Bible story can be found to start with, one may choose some similitude or example from nature and everyday life, or better still, from the lives of the saints, or from history, sacred and profane.

Thus sanctifying grace may be very beautifully explained by comparing it with the iron glowing in the fire; or spiritual communion by referring to the mental state of a man condemned to die of starvation.

As a rule, one Bible story, one example, etc., is sufficient. Sometimes, however, it will be useful or necessary to bring in several examples, especially when the subject is difficult to

understand, or if it contains many and adverse elements. Thus the idea "Contrition" will be perfectly understood only when it is explained by different examples, as the prodigal son, St. Peter, David, Mary Magdalen. The long definition of the idea "Baptism" requires several Bible stories, — the Baptism of Our Lord, the passage of the Israelites through the Jordan, the healing of Naaman the Syrian.

Of course the story told or read should be forthwith repeated by the children. It is a grave psychological blunder to begin the Catechism lesson by reading the Catechism text. In doing so, one reverses the order laid down by God for the acquisition of knowledge. By such a method the children will only get empty words, but never grasp the idea. Their religious knowledge will be nothing more than a parrot-like repetition of sentences which they do not understand.

The reason why the Catechist must start with a story is because: (1) In this way the truths of faith are easier grasped by the feeble understanding of the young; (2) this manner corresponds with the nature of our religion, which is revealed, and hence rests on historical facts; (3) the laws of the mind require that we proceed from perception to concept, from concrete to abstract words or dogmas.

(*b*) The story told must now be used in the following way: The characteristic notes, marks, qualities, elements, of the subject or idea are brought out clearly and definitely, then written on the blackboard, joined together, and there preceded or followed by the name or the idea of the whole. The Catechist will forthwith give the characteristics again and ask for the name of the whole, or he may give the name of the subject and ask for the characteristics.

In regard to definition the following remarks may be useful. The child sees a sparrow, a swallow, a pigeon, and so on, and notices that all these things have certain characteristics (they fly in the air, they have wings, feathers, a beak, etc.) in common. In this way the child arrives at the idea "bird." The enumeration of the essential characteristics of an idea is called "definition." A good definition must be: (1) exact, *i.e.*, no essential characteristics may be omitted (or it is too wide), and no other may be added (or it is too narrow). It must be co-extensive with the thing defined. (2) It must be brief and to the point, *i.e.*, it must not contain any superfluous words. Hence such a definition as the following is bad: "Angels are pure spirits with free will and understanding, but without body." "Pure" is superfluous, as it is contained in "without body." For this reason

the human soul is not a *pure* spirit. (3) The definition must be clear, *i.e.*, it must not contain any expressions difficult to understand. Its terms must be clearer than the subject defined. Some ideas comprise others, which again contain others. The first are called generic ideas, the latter specific. For instance "virtue" is the "generic" because it comprises the "specific ideas" of theological virtues, which again contain the ideas of faith, hope, and charity.

Example of a Definition. — The idea "Holy Eucharist" or "Blessed Sacrament" might be developed in the following way: The history of the Last Supper is told. Then the question is asked, "What did Our Lord take into His hands?" (Answer, "bread." Write this on the blackboard to your right.) "What words did He speak at the same time?" ("Take ye and eat, for this is My body.") "What had Our Lord in His hands then?" ("His body." Write "body of Christ" at a little distance to the left of the word "bread.") If a child should answer "bread," the Catechist must say, "How can Our Lord have bread in His hands, when He Himself said, 'This is My body'?" So He had His body, His flesh, in His hand. Now this flesh of Our Lord still looked the same as it did before. It had all the appear-

ances, the color, the taste, the weight, the smell, of bread. We say, in short, it had the appearance of bread. (Write "appearance" between "body of Christ" and "bread.") Then refer to the chalice, and ask "What was in the chalice at first?" ("Wine." Write this below "bread.") "What words did Our Lord pronounce over the wine?" ("This is My blood.") "What was in the chalice now?" ("The blood of Christ." Write this below "body of Christ.") Should a child answer "wine," the Catechist must say: "How can there be wine in the chalice when Christ says 'This is My blood'?" So in the chalice was the blood of Christ. Yet the blood looked the same as before; it had the appearance, the color, smell, taste, of wine. We say, in short, it had the appearance of wine. (Write "appearance" below the same word on blackboard.) Now see, children, instead of "body of Christ under the appearance of bread," and "blood of Christ under the appearance of wine," we say more briefly "Blessed Sacrament" or "Holy Eucharist." Write this on the board, and fill out as in the following sketch:

Blessed Sacrament (Holy Eucharist) { *Body of Christ* under the *appearance* of *bread*. / *Blood of Christ* under the *appearance* of *wine*.

(*c*) It is difficult to define an abstract idea for children. Better change it into a concrete

idea. (Instead of "Humility is . . . " say "A humble person is one who . . . "—or "He is humble who . . . " or a verb is put to the abstract idea, "Humility consists in . . .").

Subjects which contain no important moral or religious ideas need not be defined. Christian Doctrine is not a language lesson. Such subjects will be simply described by means of familiar terms or by clearer synonymous expressions.

3. Explanation of the Subject. The children must thoroughly understand the subject. Hence one must clearly explain to them its characteristics, marks, qualities, properties, elements, and everything belonging to it; then its species and different kinds; further on its connection with other religious truths, but especially with Christ and His Church.

The first can be done by the help of stories, examples, comparisons, and contrasts. Stress must be laid on the connection with other religious truths, because by this means every individual truth will be better understood, and the sublimity of the Christian religion more clearly recognized; again, the doctrine in question will, by this means, not be so easily forgotten. For the same reasons, every doctrine must be brought into relation with Our Lord and the Church, for our Christian religion is

a harmonious system of heavenly truths whose central point is the Saviour of the world, and whose only infallible teacher on earth is the Church. (See Dpl. p. 158.)

It is particularly necessary to connect the doctrines of faith and morals.

In dealing with a doctrine of faith we must show what moral doctrine flows from it, while in treating of a doctrine of morality we ought to show what corresponding dogma or doctrine of faith is the reason of the moral law or counsel, and the motive for its observance. This for the following reasons: (1) The doctrines of faith, without those of morals, produce no fruit, while moral doctrine without dogma is devoid of strength. (2) Faith without works is dead, and works without faith have no merit for heaven. (3) This union of the doctrines of faith and morals leads to the internal Christian life of every individual, and prevents Christianity from becoming a mere external religion consisting of empty forms and ceremonies.

The length to which one may and ought to go in explaining the subject depends upon the grade or class to be instructed. In the higher grades, the explanation must be more thorough. Just as a tree increases in thickness as it grows, so must the explanation become more detailed in every higher class.

Example. — Explanation of Christian "Baptism."

(*a*) Its parts and effects — "Washing with water."

Water. — It must be pure, whether it be rain, river, spring, or well water; neither vinegar, wine, spirits, cider, and so on, can be used. The water must be blessed, hence the blessing of the baptismal water on Holy Saturday and Whitsunday Eve. In case of necessity, however, unblessed water suffices.

Washing. — Water is thrice poured on the head of the person in the form of a cross. In case of necessity the water may be poured on any part of the body; it also suffices to *sprinkle* the person with water, provided it touches the skin. A threefold immersion was formerly the custom; for this purpose there were baptismal fonts. This is still the custom in the Greek Church.

(*b*) At the same time the words instituted by Our Lord are said. These run as follows: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Reference must be made to the words of Our Lord at His Ascension (Matt. xxviii. 19), and to the manifestation of the Three Divine Persons at His Baptism (Luke iii. 21, 22). Baptism would be invalid if one should say,

"I baptize thee in the name of the Saviour," or "I baptize thee in the name of the Holy Trinity," and so on. The words ordained by Our Lord must be pronounced at the same time that the water is being poured. It would be wrong to pour the water first and then say the words, or *vice versa.*

(*c*) Our Lord wished to illustrate the effects of Baptism (cleansing from sin, sanctifying grace, child of God, heir of heaven, and member of the Church), partly by the use of water; the Church does it also by the use of her ceremonies. The effects of Baptism may now be compared with the effects of water, and explained more fully by the meaning of the ceremonies.

The Effects of Water. — It purifies the body from stains; Baptism removes those of the soul: original sin and all other sins. Water extinguishes fire; Baptism delivers from the flames of hell and purgatory, taking away all punishment. It also dampens the fire of evil concupiscence. Water turns flour into dough; Baptism unites us in the communion of the Church and of the Saints, and so on.

The most important ceremonies at Baptism: The white robe signifies sanctifying grace and innocence; the anointing of the head (which is usual at the coronation of kings) that the bap-

tized is a son of the heavenly King, that is, he has become a child of God; the lighted taper, that he has received the light of the Holy Ghost, holy faith, and in his journey to heaven is like a traveler with a light on the dark way. The leading into the Church from the porch signifies that the baptized one is made a member of the Church, and so on.

The Catechist will now explain the two kinds of Baptism, the solemn Baptism in the Church, and private Baptism; likewise, at what times solemn Baptism was originally given (Liturgy), when and by whom private baptism is to be administered. Further, the terms, "baptism of water," "baptism of desire," "baptism of blood," will be explained and illustrated by examples. Reference will also be made to the just men of the Old Testament, to the death of the innocents of Bethlehem, St. John the Baptist, the seven Machabees, to Christians martyred before being baptized.

Then the Catechist will explain the connection of "Baptism" with other Christian truths, paying special attention to original sin and to sanctifying grace. Reference will be made to the Baptism of Our Lord, showing its typical meaning and explaining the similarity between His and our baptism; for instance, the Holy Ghost came down upon Our Lord,

we also receive sanctifying grace; God the Father cried out, "This is My beloved Son," here He adopts us as His children; the heavens were opened, we are made heirs of heaven. Finally, the command of Our Lord at His Ascension (Matt. xxviii. 19, Mark xvi. 15, 16), "Go . . . baptize them," etc., as well as His words (John iii. 5), "Unless a man be born again of water and the Holy Ghost, he can not enter into the kingdom of God," will show the necessity of Baptism, while a short recapitulation will explain its great value.

4. The Argument or Proofs.

I. *In General.*—(*a*) Argument is necessary; without knowing the reasons of our faith, as well as of our conduct, both would be unreasonable. Now God requires from us a reasonable service (Rom. xii. 1). The Divine Teacher Himself gave reasons: He referred with special pleasure to the word of God; also to the dictate of common sense—(for example, when He showed that one might do good on the Sabbath day [Luke xiii. 15; Matt. xii. 11], and that He Himself did not work by the help of the devil [Matt. xii. 27]); to the judgment of the people, when He made use of proverbs. He often put the reward of eternal blessedness before those who would follow His doctrines.

If one should object that formal reasoning or

argument is unsuited for children, who are not able to follow rigorous formulas of theological proofs, Dupanloup, p. 148, answers that this is perfectly true in regard to the outward form or formula; but that it is not in regard to the thing itself; "good reasons must always be given for this, even with children." Schuech, p. 264, also observes that "it would be a serious mistake to let children grow up without furnishing them with any arguments in support of their religious convictions."

(*b*) It is important to remember that argumentation differs somewhat according as it is used in dogma or in morals. In the first case we must give reasons for believing these doctrines, proving them to be true; in the second, we give reasons for practising the moral teachings, showing them to be good. Yet, we must not forget that the divinely revealed laws of Christian morality are also objects of belief. The infallible word of God reveals in the moral teaching of the Church His holy will, which is in turn the supreme motive of our obeying those laws, another reason why dogma and morals must be joined in Christian Doctrine. With this in view it may be correctly said that in dogma we give reasons of belief, in morals motives of conduct. Yet the difference of treatment is not due to any difference

in the source from which either the truths of Christian religion or the laws of Christian morality flow; both come from the same divine revelation. It is due to the different nature and object of the respective doctrines. This supernatural character of Christian morality must be clearly impressed upon the children, although natural reasons and motives may not be despised, just as in dogma we call upon natural reason to help our supernatural belief.

(*c*) In regard to the method of argumentation, Schuech gives the following sound advice. The Catechist must not demonstrate everything, nor advance difficult arguments. Let him remember that he has children to teach, and must make matters for them as plain and easy as possible; also that the religious conviction of the children does not proceed from his arguments alone, but still more from divine grace and free will. Finally, the Catechist may not forget that the children ought not only to understand the proofs, but also to remember them. He must, therefore, test the pupils on the proofs given, and help them to impress these on their minds (pp. 264 ff.).

II. *In Dogmatic Doctrines.* — The truth of the doctrines of faith must be established by adducing proofs. But we must not say to the children, "I will prove to you that it is true;'

this would awaken doubts against faith and bring about a result contrary to that for which we are striving. Moreover, the proofs must not be too difficult, but simple and easy to understand. Theological proofs would be as unsuited to children as the iron armor was to the young David. For the same reason one must not give too many proofs. But the argument may be more fully detailed before more advanced pupils. Proofs may be taken from the following sources: —

(*a*) The word of God contained in Holy Scripture. This must always be brought forward in the first place, because, as the written word of God, it has the greatest authority. The Bible has many advantages; it is for the most part illustrative and concrete, appealing to the heart and striking in its force. However, the Catechist must not distort the words of the Bible, but quote them as exactly as possible. In order to make them more easily remembered, he must state the circumstances of place, time, and person, under which they were spoken. Again, let him spare the children long or multiplied quotations. Here, as everywhere else, the master is shown by his capacity to make a good selection.

(*b*) The word of God as contained in the teaching of the Church. Nor must the Cate-

chist confine himself to the solemn definitions of the Church. Her living magisterium speaks in the consonant teaching of her bishops, in the common opinion of the theological schools, in the universal belief of the faithful. It has been observed before how necessary it is to make the children understand this teaching and infallible authority of the Church, and willingly to accept from her whatever she proposes for our belief.

(*c*) Historical facts, *i.e.*, facts from Bible History, from Church History, from Profane History, and also from the Lives of the Saints. (See Schuech, pp. 271 ff.)

Our Lord referred to His works in proof of His words, when He said, "Though you will not believe Me (*i.e.*, My words) believe the works" (John x. 38). Deeds have, as a rule, greater power than words. This is seen particularly in education, for by good example the teacher can often effect more than by the most beautiful discourses. In religious instruction facts must often be mentioned, for the simple reason that God has revealed Himself more through fact than words. Finally, historical facts help to illustrate the truths of religion; for this reason they are not to be merely touched upon or mentioned in passing; but they ought to be graphically told and brought into clear and easy connection with the doctrine in question.

(*d*) Proverbs and pithy sayings which express the general judgment of the people, and utterances of celebrated or holy men. This human testimony serves only to support and explain other proofs. Quoting the utterances of justly celebrated men may inspire children with respect toward those who have deserved well of mankind.

(*e*) Human reason. Reason is the eye of the soul. By its means we can see the truth of many a Christian dogma. Our Lord likewise made use of these proofs. They will be, however, used more in the higher classes, where the children are more intelligent. In the higher grades some doctrines will have to be defended against the attacks of non-Catholics, or against the false principles of the world. However, this defence or apology must not degenerate into controversy or polemics. The Catechist has no enemies of religion before him; and his principal aim in this regard will be to enable the children to answer readily and properly any scoffer of religion. In refuting the attacks of sectaries or infidels, special reference must be made to their prejudices by showing that our Catholic doctrines have not the meaning which those outside the Church attribute to them. Thus it is false that we invoke the Saints out of mistrust in Our Lord, that we adore the

Blessed Virgin Mary and images, that we seek forgiveness of the greatest sins through an indulgenced prayer, that we consider the Pope faultless in all matters, that we look upon all persons of other creeds as damned, and so on. False principles of the world are such as these: "What I can not see, I do not believe," "One religion is as good as another," "The workman has no time to pray," and so on. On Catechetical Refutation, see Schuech, p. 272.

Example of an Argument. — The immortality of the soul can be proved: —

(*a*) By the words of Christ, "Fear ye not them that kill the body and are not able to kill the soul"; the words of Christ to the good thief; the parable of the rich man and Lazarus.

(*b*) By historical facts. Appearance of the dead Moses on Thabor, the apparitions at the death of Our Lord.

(*c*) By the belief of the nations, for example, the Jews (the sacrifice of Judas Machabeus for those fallen in battle; the words of Jacob, mourning over the death of Joseph), the Greeks (Tartarus and Elysium), the Egyptians (transmigration of souls).

(*d*) By reason, yearning after happiness in mankind, justice of God, and the like.

III. *In Moral Doctrines.* — Moral doctrines

are mostly established by bringing forward the grounds of our obligation, together with motives.

(*a*) As the basis of our obligations must be given the will of God. It is of the greatest importance to lay particular stress on the will of God in the first place. This will lead the children to direct all their actions toward Him, and by this means to make their works meritorious. Moreover, the will of God is, especially for children, the motive easiest to understand. It is also the most effectual, because not so easily shaken by the sophisms of corrupt reason and the pretexts of our depraved will. Even Christ, Our Lord, at the time of His temptation, appealed to the will of God (Matt. iv.).

It ought also to be explained that upon this will of God is based all human authority, ecclesiastical, civil, and parental; that from it arise all mutual obligations between men. The will of God is made known either by supernatural revelation or by the nature of things created. The more children are accustomed to see God's holy will in everything, the more easily will they submit to His holy law in all things and lead good Christian lives. They must be told also that our conscience is for us the voice of God; it leads us on by approving the good

we do and reproving our evil deeds. By following our conscience we shall always do God's will, but by going against that internal voice, we always offend God. It is most important to teach children to listen to their conscience and to obey it.

(*b*) Motives of conduct are necessary not only because man's will does not act freely unless it sees a reason to act or an object to be attained, but also because every one is more or less selfish and will ask himself, when self-denial and sacrifice are demanded of him, What do I gain by it? Hence religion supplies man with an abundance of diverse motives for his good conduct, *i.e.*, for the observance of God's will.

The highest and supreme motive is the love of God, arising from a consideration of His infinite goodness in Himself, His all-merciful love toward us. There is also the motive flowing from a consideration of the beauty of Christian virtue and the loathsomeness and ingratitude of sin. Finally there are the powerful motives of reward or of punishment, of good or of evil consequences. (See Schuech, pp. 278 ff.)

It is a most serious mistake on the part of the Catechist to neglect the motives of the love of God and the beauty of virtue on the false

and pernicious theory that children can not understand or appreciate these motives, and that the only effective motives with them are rewards and punishments. He thus forgets that he deals with Christian children, in whose souls the Holy Spirit dwells with the infused gifts of Faith, Hope, and Charity. Children are more easily led by the love of God than grown people are. All that the Catechist has to do is to cultivate in the hearts of his children this sincere and childlike love of God. The same is true, to a certain extent, in regard to the beauty and loveliness of Christian virtue. The sense of spiritual beauty can and must be developed in the children by the skilful and zealous Catechist with the help of striking examples from the lives of Christ and the saints, before it is stunted by contact with moral depravity. At the same time, the prospect of good or evil results, of reward or punishment, is a powerful lever for the weak will of child and adult, and is used in every system of education.

(*c*) Good and evil consequences of an action may be natural (which follow in the natural course of things), such as advantages or injuries to the mind, body, honor, property, etc.; or supernatural (which may be known only by faith), such as recovery or loss of sanctifying

grace, loss of merit, happy or unhappy death, reward or punishment after death. However, children ought to be taught that often natural consequences are either simply permitted or then positively sent by God in His wonderful providence either as a reward for good or a punishment for evil; though of this it is hard to judge in particular cases.

It is quite surprising to see how often and how forcibly God places before the Jewish people reward and punishment as a motive to make them abide by His law. The so-called sapiential books (Wisdom, Proverbs, the Preacher, Sirach) are replete with such motives. Our divine Lord and His Apostles follow the same method (Matt. v. 9 ff.; Mark ix. 42 ff.; Luke xii. 5; Rom. viii. 18; 1 Peter ii. 11, 12, 18 ff.).

Natural motives may be used in union with the supernatural; alone they are not sufficient. Not only would there be no supernatural merit in the good done, but in the fire of temptation they would "melt away like heaps of snow" (Stolz). However, a barren enumeration of the good or evil consequences is not enough; it will only burden the memory and leave the will unmoved. The consequences must be very vividly depicted, and that, too, by means of stories. Although fear of punishment is an effectual motive with children, evil consequences

must not be too much insisted on; otherwise the children might consider religion as something to be feared. Again, the evil consequences of an action should not be shown too frequently on persons of exalted condition, because this might lead to a contempt of their office or dignity, or to an excuse for sin.

(*d*) In many cases an effectual motive may be derived from the corresponding or underlying truth of faith. When people pronounce the name of God lightly, it generally proceeds from a want of recognition of His majesty. Therefore in dealing with the Second Commandment, the Catechist must carefully put before the children the infinite majesty and omnipotence of God and thus produce in them a deep reverence for God. In treating of the Eighth Commandment, he must point out the infinite truth of God; in treating of the love of God, His infinite goodness, and the like.

(*e*) Man is also urged to live up to the doctrines of morality through exalted examples or models. Such models are, before all, Christ and the saints (Schuech, p. 278). It is the same as in secular instruction. In writing, drawing, and singing, the child exercises himself on given models; in language lessons, he has the correct language of the teacher and of the school-book for a model. In former times,

there were more definitions in the school, but to-day the principal point is practice and the imitation of the model.

(*f*) Lastly, proverbs and pithy sayings, or rather the truths expressed by them, exert a magical influence over the mind and will.

Example of an Argument.— The Commandment to Fast. (1) Obligation: the will of God; the Church's command to fast. (2) Motives: the natural advantage of fasting for the soul (enlightening of the understanding and strengthening of the will) and body (furthering of health, lengthening of life). The supernatural advantages (pardon of sin, quick answers to prayer, reward after death). (3) Examples: Our Lord, Daniel, Ninive, Cornelius the centurion, Moses, Elias, also Hippocrates, the father of physicians. (4) Pithy sayings: "By fast we must return to paradise lost by gluttony" (St. Basil).

> "But health consists with temperance alone;
> And peace, oh virtue! peace is all thine own."
>
> — POPE.

5. The Practical Application. Since the truths of religion are not simply subjects of knowledge and observation, but must be above all followed up in life, the Catechist will seek to apply every religious truth to practical life. This may be done by inducing the children to practise at once, if possible, the duties following

from the doctrine just explained. Generally, it will be possible only in the case of interior virtues. It must, of course, be left to the wisdom of the Catechist which way to take up this practice. For example, if prayer of thanksgiving or the duty of gratitude is spoken of, a prayer of thanksgiving may be said at once; in treating of the love of God, an act of love; in treating of hope, an act of hope; of adoration, an act of adoration, and so on. Here the application will best take the form of a prayer. If the prayer is short, the Catechist might say it first, then let it be said by all. If it is long, the Catechist can say it first in parts, and let the children repeat them after him, or he can simply pray aloud while the children pray with him in silence. But he will take care to impress on the children that this is not a drill or memory exercise, but a prayer of the heart. It will be a good thing to vary these ways of praying. Such prayers make a deep impression on children's minds and contribute to make the lesson on Christian Doctrine an hour of Christian edification. They also serve to make clear to the children what was before obscure. The act of contrition must be practised with the children to make them best learn the meaning of it. Let the Catechist make with them an act of hope, or of the love of God; by this they

will quickly know what it is. Where the duty taught can not be at once put in practice during or at the end of the instruction, the Catechist ought to point out some particular cases which occur more frequently in the life of the children, and where the moral doctrine in question is to be complied with. For instance, the Catechist speaks of the virtue of self-denial and self-control. In order to make the instruction profitable, a few cases should be mentioned where the children must practise self-restraint. They may be told not to eat their food greedily, to keep news to themselves, not to laugh too loud, not to complain immediately of trifles. He who does not urge the children to fulfil their duties is like a builder who brings together stone, lime, wood, and other materials, but never starts to build. The remarks on pp. 238 f. of this article apply fully to the present subject. (See also Art. 1., pp. 200 ff. of this chapter.)

6. The difficulties connected with the instruction on the Sixth and Ninth Commandments or on the capital sin of luxury demand special notice here. It is a most delicate matter, which requires much prudence and preparation. The following may serve the Catechist as guiding principles.

(*a*) On the one hand he must not slur over

the subject with meaningless expressions and general phrases, while on the other hand he must not say too much, or the lesson will only do harm. Here, as everywhere, the principle holds good: the middle course is the best.

It would certainly be most convenient to say simply, "Children, you must not do anything which you would be ashamed to do before your parents or teachers." But this is neither correct nor definite enough. Experienced Catechists ascribe many sins committed against the Sixth Commandment to the circumstance that "out of false shame one has hesitated to speak of the holiness of a matter, the unholiness of which is preached and displayed by boys in the street" (Hirscher). "I consider it blindness on the part of parents and priests to think that the surest way to guard the innocence of the children confided to them is never to mention this kind of sin; as if the darkness of ignorance could guard against a sin which loves darkness above all things, which needs darkness, and in which it flourishes most luxuriantly" (Stolz). "The impression that a child must not be instructed concerning sins against the Sixth Commandment is certainly erroneous" (Sch. p. 229).

(*b*) The Catechist should weigh well beforehand every word relating to this matter, for

which reason it is advisable to write out the instruction in full. Moreover, he must show by his gravity of countenance and voice that herein is no question of a light, but of a very important, matter. At the same time he must positively avoid any mysterious or embarrassed air, and feel perfectly at ease. This can be attained by a thorough and pious preparation.

(*c*) Whether the instruction shall be more or less detailed depends on the age and physical development of the children and the moral tone or character of the class. It is unnecessary to say that the difference of sex need not and must not enter into this instruction for children. As they grow up the natural instinct as well as social habits make the sexes separate; boys will associate with boys and girls with girls. It is quite enough if the Catechist understands how to use these natural safeguards in order to impress on growing-up pupils the impropriety of boys associating too much or making free with girls, and *vice versa*.

(*d*) Impurity or immodesty is best explained by means of the contrary virtue. One can say, for instance, what is *not* to be understood under this word; then one can point out how a chaste, modest child conducts himself. A definition, properly so called, of immodesty must not be ventured upon. The Catechist

has perhaps to explain the idea "immodest words." He will speak somewhat in the following manner: Immodest words are not insults, or cursing, or lying, but other words, also very sinful; they are words which a good child never utters, nor even listens to. When any one speaks such words a good child goes away. The idea "immodest acts" will be explained somewhat as follows: Immodest acts do not mean disobedience to parents, fighting, theft, or intemperance in eating and drinking, but quite other acts, which bring disgrace upon a child, and of which he has cause to be ashamed. Happy, exceedingly happy is the child who is chaste and pure. I will tell you how a chaste and modest child conducts himself. He does not run about naked, not even in his bedroom, when getting up or going to bed; he does not put his hands in his pockets, either in walking about or in sitting down; he does not relieve nature in public places, as many shameless and immodest boys do; a modest child does not bathe without some bathing suit or tights or a cloth around him in places where people pass by. Such a child is pleasing to God. Illustrate with the example of SS. Aloysius and Stanislaus. If the lesson has been well prepared, it becomes unnecessary to ask the children questions. "Those who are innocent might per-

haps give some very awkward answers and provoke improper laughter. The more mature have understood it, and will make the application for themselves" (Schöberl).

(*e*) Although there are Catechists who with Spirago are of opinion that this instruction should not be given before boys and girls together, others maintain, and with better reason, that such a policy would do more harm than good. This singular proceeding of separating the sexes would be the very means of awakening an unwholesome curiosity and a disastrous suspicion of something which "the others" ought not to know.

(*f*) Let the Catechist study the instructions on this subject given by well-known catechetical writers. (See also Hamon, pp. 48, 129.)

EXAMPLES OF A CATECHETICAL LESSON

I. The Resurrection of the Dead

1. Notice of the Subject. Recite the eleventh article of the Apostles' Creed and write on the blackboard, "Resurrection of the Body."

2. Development of the Subject. The Catechist relates, or in the higher classes a pupil reads, the Bible story of the raising of Lazarus from the dead. It will be immediately repeated freely by another pupil. Then I say:

Just as Christ raised Lazarus, so will He raise the dead bodies of all men at the Last Day, and I write on the blackboard the following catchwords after the words previously written.

Resurrection of the body { Christ will raise the dead bodies on the Last Day.

In spring the Catechist might open with the description of the reawakening or revival of nature.

3. The Argument (which may be taken before the explanation in this case, as the subject is even now sufficiently understood to see the bearing of the proofs). Whence do we know that Our Lord will one day raise the dead bodies of all men? (*a*) From the words of Our Lord (Matt. v. 29; xxvii. 52; Mark xii. 23 ff.; John v. 25, 29; vi. 39). Moreover, Our Lord often calls death only a sleep. Why? Because the sleeper wakes up again. So will it be with the dead. Hence they are said "to sleep in the Lord," and the burial place is called "cemetery," which means a sleeping room (1 Thess. iv. 12). By His own Resurrection and His miracles Christ proved that He has the power of raising the dead to life. Reference may be here made to the feast of the Assumption of the Blessed Virgin (15 Aug.) (*b*) From the words of the Apostles (*e.g.*, Rom. viii. 11;

1 Cor. xv. 42; 1 Thess. iv. 12; Phil. iii. 21). (*c*) From the belief of the Jews (2 Mach. vii. 9; Job xix. 26). Heathen nations also believe in the life of the body after death, Olympus, Hades. (*d*) By many facts in nature God fills our minds with the thought of a coming resurrection of the body. We are reminded of it by our awakening from sleep, by the rising of the sun, by nature's reawakening in spring. Refer to the caterpillar (man on earth), to the chrysalis (the dead body or corpse), and to the butterfly (the risen body). The meaning of the Easter egg can be explained (as the young chicken comes out of the shell, so will the dead man hereafter rise out of the grave). One can also draw attention to the grain of wheat which seems to perish in the ground, but yet the blade comes up (1 Cor. xv. 37, 42 ff.). Not without reason is the churchyard called "God's acre."

4. Explanation of the Subject. With regard to the words on the blackboard, the following questions are put and answered by the Catechist: —

(*a*) Who will raise the dead to life? Christ or the angels who come with Him?

(*b*) What will Christ raise to life, body or soul? (Body.) Why not the soul? What bodies shall we have, the same or others? (The same; it would be unreasonable to reward

or punish a strange body. Can the teacher give a good place, which is due to the diligent child, to the lazy one?) One can refer to the words of the patient Job, the seven Machabees, or to those of St. Perpetua in prison: "Look at us well now, so that you may recognize us on the day of resurrection." In what condition will the risen bodies be? They will be perfect, *i.e.*, the traces of old age and illness will not be seen, and they will be in possession of lost limbs. The wounds of the martyrs will shine and serve for their glorification, like the wounds of the risen Saviour. The risen bodies of the just will be glorified like the body of Christ (bright, subtile, agile, impassible). The bodies of sinners will not be glorified.

(*c*) When will all this happen? (On the Last Day.) Why is it called the Last Day? (There will be no more days and nights by the rising and setting of the sun. It will be the last day in the history of the present human race upon earth.)

5. Application. This doctrine offers consolation at death, especially at the death of relations. Hence at funerals there should be no excessive lamenting and crying, as with the heathen (1 Thess. iv. 12). It is also a powerful motive to respect the body and avoid impurity.

II. The Last Judgment

1. Notice of the Subject. Christ will judge risen man. On the blackboard are written the words: Last (General) Judgment.

2. Development of the Subject. The history of Our Lord's Ascension is told, stress being laid on the words of the two angels (Acts i. 11), speaking of His second coming. The children will repeat the history immediately after; then is read the prophecy of Our Lord (Matt. xxv. 31–46), giving the details of the Last Judgment. This also is to be repeated by the children. Then the following words go on the blackboard: —

Last (General) Judgment { Christ in glory will judge all men at the Last Day.

3. The Argument. Whence do we know that there will be a Last Judgment? Christ and the two angels said it. (See the Bible story as related in 2.) What are the words of the two angels, and what the words of Our Lord?

4. Explanation of the Subject. With reference to the words on the blackboard, the Catechist will put the following questions, and answer them at first himself. (*a*) Why do we say "the Last Judgment"? Because it will take place on the last day of the world, and will be

the last for every one. It is also called the General Judgment, because all men and all bad angels will be judged on that day. Is there also another judgment? Yes, the particular judgment. What is known about this? (*b*) Who will be the Judge at the Last Judgment? Christ. See John v. 22, 27; 2 Tim. iv. 1; Acts xvii. 31. Why will Christ hold the Last Judgment, and not an angel? Because Christ, in becoming man, has been made the head and king of mankind. Because Christ is Our Saviour, who redeemed us at a great price, His precious blood. Because He knows by His own experience what human nature is, and will be merciful (Heb. iv. 15). Finally, in order that the honor which Pilate, the Jews, sinners, and unbelievers refused Him, may be solemnly vindicated for Him before the world. (*c*) How will Our Lord come to the judgment? In the poverty and obscurity of Bethlehem? No, but in power and glory, sitting on His throne, surrounded by angels, and having the nations assembled before Him. (*d*) What will Christ do at the judgment? α He will first of all disclose everything (comparison with a World's Fair or an International Exhibition). β He will require an account from all men of their lives, thoughts, words, and deeds (Matt. xxv. 35–46; xii. 36, 37; xv. 18, 19). γ He will separate the

good from the bad forever (simile of the sheep and the goats (Matt. xxv. 32), of the wheat and the cockle (Matt. xiii. 25), of the good and bad fishes (Matt. xiii. 47); reference to Calvary, as a type of the Last Judgment, since here on the right hand is the good, and on the left, the wicked thief. δ Lastly, He will pronounce sentence. (*e*) When will be the Last Judgment? Day and hour are unknown even to the angels (words of Christ, Matt. xxiv. 36, 37). But certain signs of it are known. Which?

5. Application. In order that we may not be rigorously judged on the Last Day, let us judge ourselves now by means of a careful examination of conscience, and a sincere acknowledgment of our sins in confession. "If we would judge ourselves, we should not be judged" (1 Cor. xi. 31).

C. *Church History and Liturgy*

It is unnecessary to say more in regard to these two branches than what has been said above in Ch. II. pp. 143, 148. Some rules laid down in this article (sub. A, p. 230) in regard to Bible History apply as well to Church History. In Liturgy the Catechist will generally describe the sacred feast, function, person, or place; then explain its use or purpose; afterward give a

historic notice of it; and lastly, unfold and illustrate its symbolical meaning.

Art. 4. — Aids to Instruction

A. *Impression and Memorizing*

These two functions may be rightly called aids to religious instruction, as without them it would never attain its end, which is to convey a lasting knowledge and practice of religion to the children. Even the Romans used to say, "We know only as much as we hold in the memory" (*Tantum scimus, quantum memoria tenemus*). This is likewise true of religious instruction. Hence, if the Catechist wishes to make the truths of faith a lasting possession of the children, he must impress them on their memory.

This brings up two questions: first, how or by what means can the lessons be impressed upon the mind of the children; secondly, what parts of Christian Doctrine must be learned by heart or memorized *verbatim*.

1. To make the children remember the subject-matter of his instructions the Catechist must observe the following: (*a*) He must see before all that the children properly understand the truths of religion, for what is not understood does not remain long in the mem-

ory. (*b*) The Catechist must make instruction interesting and pleasant to the children, especially by introducing beautiful examples. Anything that has become dear to the child is not so easily forgotten. (See above, Art. 1, E, p. 202.) (*c*) When treating of cognate doctrines and facts, the Catechist must always bring into prominence the internal connection existing between them. In this way any religious truth can become the means of refreshing in the memory the other connected truths, which are then like the firmly joined stones of a building, all supporting and holding fast one another. (*d*) The Catechist must assiduously recapitulate, and indeed, at the end of every lesson, ought briefly to sum up the matter gone over, test it at the beginning of the next lesson, and make a general review of the whole at the end of a school term or session. Not very seldom we find that the children of schools with one class remember the truths of religion better than those belonging to schools with several classes. This is due to the fact that in the former religious instruction must be confined to what is necessary, and the same matter is gone over anew every year, and hence is better impressed on the memory. (*e*) Testing either by oral questions or by written exercises is a wonderful means of impressing a lesson on the

child. "It arouses interest, increases attention, and adds an increased energy and persistence to mental action" (White). In regard to written exercises the Catechist will find some valuable hints in Dpl. ch. 10, pp. 226 ff., "The Analyses." (*f*) Finally, it will greatly help to impress religious truth in the mind if the children are made to feel how important it is for them to be well instructed ("Manual," p. xv.), and to see how closely the knowledge and the practice of religion must be united if it is to be a means of salvation.

2. In regard to the question what must be learned by heart or verbally memorized in Christian Doctrine, Catechists are not entirely agreed. Some require that everything in Bible History and Catechism should be learned by heart. Dupanloup (p. 133) insists on the importance and necessity of making the children study carefully the letter of the Catechism, and repeats (p. 135) that "the lessons should be short, but always learned by heart exactly." Lambing, having observed that the lessons ought to be short, as they will be more easily retained by the memory and afford more room for explanation, says: "Whatever be the length of the lesson, it should be entirely committed to memory by the class" (p. 112). He quotes the Abbé Dubois, saying, "Make all your children learn

the text of the Catechism: it is a matter far more important than is generally supposed."

Other catechetic writers with Spirago lay down the following rules: —

1. Only the most important matters are to be learned by heart. (*a*) In Bible History the child ought to learn by heart certain words of God, for example, the sentence of condemnation in Paradise, the words of Almighty God at Our Lord's Transfiguration and Baptism; further, utterances of Our Lord; for example, the words to St. Peter in committing to him the power of the keys, His words at the institution of the Blessed Sacrament, at the Ascension, etc.; lastly, the utterances of prominent biblical characters, for instance, the Patriarchs, Raphael, Gabriel, Our Lady, the Apostles, and so on.

Great importance must be attached to the exact knowledge of Our Lord's discourses, because later on in Catechism and sermons they often serve as proofs; they also afford courage and consolation to the grown-up person in the different circumstances of life and keep him from going astray. As experience teaches, the child learns nothing more easily than the words spoken by Our Lord. In the Catechism, definitions and divisions are to be learned by heart, as also the great formulas which form the skeleton of the Catechism. (See below, Ch. IV., p. 350.)

(*b*) There is no reason why children may not be allowed in other matters of either Bible History or Catechism to express themselves in their own words. By doing so they show whether they understand what has been taught and afford the Catechist a good opportunity of correcting mistakes. The Philadelphia course positively provides that the Bible History lessons in the grades 5, 6, and 7 should not be learned by heart. On the same principle it tells the teachers of history: "Instead of requiring the pupils to memorize portions of the text-book for *verbatim* recitations, the pupils should be trained to use it as the source of information upon that portion of the Syllabus which the class is studying. The habit of stating in their own language what they have learned from the book should be sedulously cultivated" (p. 110). Really, the main thing is that the children have a correct knowledge of the subject, not of the letter. One must not frighten the children by announcing in the beginning of the year that they will have to learn the whole Catechism by heart from the first to the last page. Rather encourage them by saying that they know already a great part of the Catechism, having learned it in Bible History.

2. Memorizing should be begun early in school, so that the children become familiar

with its right method. Besides, one knows from experience that children learn little at home, and that it is a good thing to lighten their home work. As learning by heart is after all a somewhat mechanical and therefore fatiguing work, it must be taken up as far as possible (as in exercising the formulas of prayer) at the end of the lesson, and too much time must not be given to it. Here one must be guided by the proverb, "The drop of water hollows out the stone not by force, but through falling often." Of course, after explaining a definition, it must be impressed on the mind at once, not at the end of the lesson. This causes only half the work, according to the proverb, "Strike the iron while it is hot." If the matter to be memorized is only one sentence, the Catechist will say it, and let it be repeated, first by some individual pupils, and then simultaneously by the class. With longer passages, prayers, or formulas, the first sentence will be practised in the way just mentioned, then the second, and so on. To make it easier, some catchwords may be written on the blackboard. Having been learned, they will be rubbed out and then repeated by the pupils. If the matter to be learned is in the book it may be read out several times, and then, closing the books, the Catechist may test the pupils' memory.

Finally, let the Catechist always remember the following rules regarding memorizing: First, never make the children memorize what has not been previously explained. (See above, Art. 1, p. 191.) Secondly, let the children first memorize the subject, then only the letter. Once they remember the thing the correct words will follow. Thirdly, tell them to fix in their mind, first, the main part of the subject or lesson and afterward the mere accessory parts. Lastly, show the children practically, especially in more difficult subjects, "how to do it." See Lbg. p. 108, "The Cultivation of the Memory."

B. *Attention and Discipline*

Successful instruction is not possible if the scholars are inattentive. What water is to the mill, attention and discipline are to instruction. The Catechist succeeds in gaining attention chiefly through his own conduct. Experience teaches that the same children, who during the lesson of one teacher are quiet and attentive, give another teacher continual cause to complain of their noisiness and inattention. Thus much depends on the teacher. Let the Catechist, then, attend to the following hints: —

1. He should occupy in the schoolroom a fixed place, and, where possible, a raised seat.

He must see the whole class, and govern it with his eye. The eye of the teacher is the best means of discipline. As soon as the teacher begins to walk about the schoolroom, the children, who are by nature flighty, immediately become noisy. Therefore he should leave his place only for urgent reasons. It is noteworthy that in many Religious Orders Catechism is given sitting, and the lecturer's chair looked upon as the pulpit. Moreover, is it not said of Our Lord in Holy Scripture that He taught sitting (Luke v. 3, 17)? At Sunday-school in church, particular conditions of place and classes will determine where the priest and his lay Catechists will have their fixed positions.

2. The Catechist must not speak too loud. For if he talks so loud that he can be heard outside, some children begin to talk with their neighbors, knowing very well that their talking is not heard on account of the loud voice of the Catechist. If, on the other hand, he speaks in a low tone, the children are obliged to pay attention in order to understand him, and if now and then he raises his voice, these words will become more impressive. Besides, during religious instruction a reverent silence, in keeping with the subject, should reign. The words of Bishop Wittmann apply here: "Shouting does not come from the Holy Ghost, and only

brutalizes the minds of the young." (See Furniss, p. 65.) The Catechist must likewise be on his guard against much speaking, particularly against talking too long at a time. He must mingle questions with his discourse in order to arouse the interest of the children. (See Lambing, pp. 56 ff.) Besides, all his orders and admonitions must be short. Where a look, a sign (a ring with the little bell, a wave of the hand, tapping with the pencil, etc.) is sufficient, let him spare his words. Where a word is enough (silence, attention, sit down, stand up), he need not preach a sermon. Some teachers trace a circle with their finger when the children answer in disjointed words; the children have already been instructed, and know that this sign means "Answer in a complete sentence." Experience shows that a teacher of few words accomplishes more in school discipline and in instruction than one who is talkative. (See p. 210). The centurion of Capharnaum, with his concise but kind "Go," "Come," "Do this," is a model to us to be sparing in our words.

3. During the instruction the Catechist must force the children to work and think with him. He must let them discover for themselves what they are capable of finding without much difficulty. Let them find out for themselves synonymous expressions, familiar simili-

tudes, or apt biblical examples; let them draw the conclusion from examples gone over, and settle doubts or difficulties proposed by him. In this way the Catechist, stooping down to the children and learning as it seems from them, will gain their confidence. In order to compel them to think, he must put every question to the class, and only then call upon a child to answer. When the children do not respond freely, he must call on them. He ought to avoid the frequent use of questions which require only "yes" or "no" in answer. Such questions make the children lazy-minded and inactive. He must combat energetically all prompting, for where this pest comes into a school, there will be neither attention nor fruitful teaching.

4. A great means of keeping the children attentive in class is to make the instruction pleasant and interesting. (See above, Art. 1, pp. 202 ff.)

5. The Catechist must pay attention to the seats and benches, the hands, eyes, and books of the children.

(*a*) There must be, first of all, a certain order in regard to places. The children must sit in such order that the Catechist can easily see them all from his seat. No child may be allowed to hide behind another's back. Nor,

for very obvious reasons, may they sit too close to each other. It is advisable to let children sit behind one another in uneven rows, so that no child sits immediately and straight behind the other. The words, "your places," ought to be sufficient to call attention to this order of sitting.

(*b*) It must not be a matter of indifference to the Catechist where the hands of the children are; he may allow them for a time to put their hands on the desk, then to put them behind their backs, and so on. At all events they must sit up straight, and rest their backs against the bench. With many teachers the children have to put their hands on the bench, but experience shows that the children have thus a good opportunity for playing, and teasing one another. Besides, this manner of holding the hands must be somewhat of a hindrance to their free breathing. In church when the children are sitting, their hands should rest on the knees, or be folded on the breast.

(*c*) The children must not look about nor turn around. Hence the Catechist must frequently tell them to fix their eyes on him.

(*d*) The text-books of the children (Catechism and Bible History) must be closed during the discourse, and during examination or testing; they must lie on the desk in such a way that

the back is turned toward the children, and the front edge toward the Catechist. The children will thus be shielded from the temptation to open the books without permission. At the same time one can see better whether all the children have brought their books, than when these are under the desk.

At the very beginning of the lesson the Catechist must see that his regulations in this fourfold respect are carried out by the children.

6. It is of great importance that the Catechist get perfect quiet and silence in the class from the very start. He should not begin the instruction till there is perfect quiet. He must, therefore, avoid, at the beginning, every inquiry (investigation), every infliction of punishment; moreover, his manner ought to be as serious as possible. If a pupil disturbs the discourse, he must stop for a moment, and look at him fixedly but without calling his name. An inattentive pupil may be called to answer a question connected with the matter just gone over. General restlessness may be stopped by relating a pretty story suited to the subject, by concert (class) recitation, or by an exercise in gymnastics: for instance, standing and sitting down, moving the arms forward, up, down, rubbing the hands, stretching the body, and the like. Such exercises not only banish distractions, but

are good for the health. The Catechist must particularly keep an eye on the inattentive and distracted, and frequently call upon them with easy questions in order to take away from them the opportunity of chattering and being noisy, and to impart to them at least what is most necessary.

7. It is of great importance, also, that Christian Doctrine should not be taught at an hour when the children are already tired. Hence, where Catechism is given in connection with the Mass on Sundays, it should be done before the Mass, not after it. Many school authorities have, for the same reason, expressed a wish that in drawing up the programme of study religious instruction should be assigned to the morning hours. Some excellent remarks on this subject of attention and discipline in Christian Doctrine or Sunday-school can be found in Dpl. ch. 11, pp. 236 ff.; Lbg. pp. 92 ff.; Furniss, pp. 64 f., 69 ff.; Hamon, pp. 58 ff.

C. *Rewards and Punishments*

In order to animate the zeal of the children, the Catechist must make use of rewards and punishments. But much depends on the right use of this means of education. Let the Catechist attend to the following: —

1. He must be sparing with rewards and punishments; when used too often they no longer make any impression. It is here as with medical remedies, when used too often they have no power. If children are rewarded too frequently and too easily, it may prove harmful in later life by making them discontented; for, on the one hand, people are not always rewarded for every good action, while, on the other hand, it is precisely to the virtuous that God sends sufferings and persecutions. Even in school, children who are too often rewarded become discontented and impudent, being prepossessed with the idea that a recognition is due to them for every act that does not happen to be bad. The younger and shyer the children are, the more frequent may be the rewards. With poor children who are in need, and treated harshly at home, or those who through want of capacity remain behind the others, praise is a real alms, and a work of mercy (Alban Stolz).

2. The Catechist must use rewards more frequently than punishments. For the preacher of the religion of love this way of acting is much more suitable than great severity. Moreover, it would be folly to force through severity what can be done through kindness. Besides, a gentle manner of acting awakens in the chil-

dren noble sentiments, especially good will and gratitude toward the teacher, while he who punishes too much is hated by the children. Joyous and grateful children do willingly all that is told them; the thought of pleasing him who has given them pleasure urges them to anticipate all his wishes (Alban Stolz).

3. Rewards and punishments must be safe and without risk as regards health and morals.

For this reason the following punishments are to be condemned. (*a*) Invective and abuse. (*b*) Keeping in school over noon, thus depriving the children of their meal. (*c*) Making the children kneel down (religious exercises should not be degraded to the level of punishments). (*d*) Writing out the Catechism lesson (because by this means the Catechism and religion are made hateful). (*e*) Other foolish punishments are tying the arms, sitting on the floor, holding out the arms horizontally (so that they hurt), putting the child outside the door, and the like. These modes of punishment, moreover, provoke the tantalizing laughter of the other pupils.

In regard to prizes and premiums opinion is divided. Thus, the author of this book is against them, while the editor is decidedly in their favor. See the question very ably discussed by Lambing, pp. 174 ff. To give money or candy as a reward is a policy to be condemned.

4. Rewards and punishments must be just, *i.e.*, they must be given only for real merit or demerit. Hence, talents and other gifts of nature are not to be rewarded; but application may be. Weakness of mind, a defective organ, or a poor memory, which are no fault of the individual, are not to be blamed; but laziness and frivolity are. Moreover, punishments should never be inflicted out of ill humor, nor rewards given through partiality; this would beget secret hatred against the Catechist, and render the undeserving favorites arrogant and ungrateful.

5. In this matter, regard must be had for the individuality of the children, their age, their sex, their sense of honor and ambition, their sensibilities. A slight reprimand may be sufficient for one, whilst with another a more palpable and impressive means must be employed.

6. Rewards and punishments must be wisely graded, and the impression made by them must always be noted. If a child has been sufficiently punished by the natural consequences of his act, or if he shows a sincere sorrow and promises amendment, then the punishment which, after all, is only intended to correct, can be dispensed with. Sometimes, when fellow-pupils beg forgiveness for a guilty child, the Catechist may also be indulgent.

7. It is most important that the Catechist should, from the very beginning both of the school year and of the lesson, show true earnestness, and severely put down any mischief. Many punishments will be spared in the future if the first offence is deservedly punished in a manner not to be forgotten. This will stop all desire to reattempt what brings such punishment. Here, also, the proverb holds good, *Principiis obsta* — Withstand the beginnings.

8. Rewards to be made use of are: praise (showing satisfaction through looks, bearing, or words), a good note or testimonial, the gift of a suitable picture or useful book. However, a reward must never be promised so as to make it become the sole motive of action.

9. Punishments to be used are: (*a*) The expression of dissatisfaction by a grave look, or a serious manner, or by passing one over in reading. (*b*) Words of rebuke. If these are to be effectual, they must always be short, and must not degenerate into a lecture. The reproof appears milder, but becomes, at the same time, more painful and more impressive when the teacher first recognizes the good behavior in the past, then animadverts upon the fault, and ends by expressing his hope of a speedy amendment. (*c*) Making a child stand up for

a while in his place. (*d*) Making a child stand outside the bench, but where the teacher can see him. (*e*) Keeping back the child in school under proper supervision. (*f*) Serious reproof in private. The two last-mentioned punishments are the most effectual. Keeping back in school, especially over meal-time, should be used but rarely, as children need regular food and outdoor exercise, and as it always requires some teacher to watch.

The punishment of being sent away from Christian Doctrine, or of being put back to a lower class or grade, must be resorted to only after all others have failed. But when it becomes necessary, it must be unhesitatingly carried into effect, and never be allowed to remain a mere empty threat (Dpl. p. 247, where the form of a letter is given to be sent to the parents of a child threatened with this greatest punishment). With obstinate children the help of their parents must be sought. Finally, the Catechist may under no conditions inflict a corporal punishment on the child. This may be done, at his request, first by the parents or then by some one authorized by them; but never by the Catechist.

On this subject of rewards and punishments consult Lbg. pp. 169 ff.; Dpl. pp. 218 ff., 233 ff., 244 ff.; Hamon, pp. 84 ff.; Furniss, pp. 77 ff.

Art. 5. — A Summary View

A. *Correct Mode*

In every Christian Doctrine lesson the Catechist ought to observe the following counsels: —

1. Never enter the schoolroom without a previous aspiration to God, and a short prayer for His blessing and help. For "God's blessing gained, all is obtained."

2. Teach with the greatest possible cheerfulness of mind.

3. Keep your peace of mind undisturbed, and never be impatient or passionate.

4. Strive to make every religious instruction agreeable and dear to the children, and as much as possible show them the pleasant side of religion.

5. In every lesson set forth a connected whole, and do not wander away, purposeless, from the subject. To this end make the children clearly understand the relation of the single doctrines (or of the stories from Bible and Church History) to the whole of religious truth, so as to get a good general view of the truths of religion.

6. In every lesson join the branches of Christian Doctrine, *i.e.*, Catechism, Bible and

Church History, Liturgy, and so on, into a single discourse.

7. Instead of discoursing for a long time, combine the questioning with the lecturing method.

8. Leave nothing unrepeated, and after every discourse make sure that you have been understood. Also begin every new lesson with a short repetition of the preceding one.

9. Distribute your questions in such a way that as far as possible every child is called upon at least once in each lesson.

10. In every lesson you must not only instruct, but likewise educate, that is, give the children a religious and moral training by directing their mind and will to God and His works, and often making with them the religious acts of faith, hope, charity, contrition, adoration, confidence, and so on.

11. Always begin with what is already known; go from precepts to concepts, from the concrete to the abstract, from easy to difficult matter, from the known to the unknown truth.

12. Strive, as far as possible, to illustrate the truths of religion by the use of sacred pictures, by examples, comparisons, and contrasts; make the discourse more perspicuous by direct speech or address, by change of the voice, by gestures, and so on.

13. At the beginning, or at the close of every lesson, or at a longer pause, repeat one or another of the catechetical formulas. (See below, p. 350.) These formulas can first be said by some pupil, and then be recited by all simultaneously. Now and then you may at once explain the catechetical formula just recited by paraphrasing it as you go along.

14. Before beginning the class, ask yourself the question, "What have I to tell or to explain with reference to the ecclesiastical year?" Do not begin the lesson before answering this question. The answer will often furnish an excellent means of gaining the closest attention of the class from the very start.

15. Lay the greatest stress on that which it is necessary for the children, as such, to know, and omit everything which has no practical value for the life of a Christian. Teach religion, not theology.

16. Keep to the text-books officially prescribed for the Christian Doctrine.

17. Throughout be guided by the rule, "The golden mean is the best" (*In medio virtus*). This principle applies equally to explaining, arguing, questioning, memorizing; to the strength of the voice, gestures, punishments, and rewards.

B. *Wrong Mode*

If religious instruction is given in a bad way, harm is done instead of good. Overberg rightly says: "To discourse on good doctrines without a right method, is just as useless toil as for a sower to sow good seed without first ploughing the soil, and afterward harrowing the seed under. Wrong methods easily cause the children to hate, not only learning, but the things to be learned. If in attempting to lead toward the good, one goes the wrong way, the young are made rather worse than better." This is done unfortunately in the following cases: —

1. When the children are given too much to learn, so that they can not master it.

2. When the children are kept at long prayers in the school, or at many, long, or (through long kneeling) fatiguing religious exercises out of school. Every excess is harmful, and what the children do with repugnance is fruitless. It is noteworthy that the Jesuits especially have been guided by the principle that religious training must not be pushed to disgust and weariness. This explains why in their programmes they assign few lessons to religious instruction proper. True enough, a small number of religious lessons suffices,

where the whole teaching or course is pervaded by the spirit of religion.

3. When the Catechist comes before the children with a gloomy countenance, with no friendly look to cheer them; never a word of praise, but always scolding. "The Catechist assumes an air of severity and rigor; he is harsh in his rebukes, cold and distant in his manner, stern in his bearing; he speaks in angry, bitter, or ironical language; he demands from the children more than they can reasonably be expected to know; he covers them with shame and confusion before their fellows, perhaps before the whole congregation of the church, on account of their ignorance or incapacity; he neither makes allowance for the levity and inconstancy of the childish heart, nor the grossness and stupidity of the poor adult who has grown up in ignorance, neglect, and sin. The inevitable result is that he never gains the confidence of those whom he is bound by so many titles to win to God. He never succeeds in winning their love and esteem, and thus never succeeds in laying the foundation of all true influence over them" (*Irish Eccl. R.*).

4. When he is continually threatening the children with hell, and the punishments of God, whom he thus represents as a severe and heartless Master; when he never brings out the

power of the Christian religion to make man happy, by referring to the great temporal and eternal happiness of a truly religious man, never shows the beauty and loveliness of our holy faith. No one can be made truly religious through compulsion and fear, least of all, children.

5. When the Catechist insists on a mechanical, meaningless, and foolish memorizing.

6. When the Catechist teaches in a barren, dry manner, without attempting to illustrate the different doctrines and to enliven the subject.

7. When the Catechist only instructs, but does not educate, *i.e.*, when he treats religion, especially morality, merely as matters of knowledge, and does not concern himself about the ennobling of the heart and the will.

8. When the lesson or instruction is carried to such a length that the children get tired and lose all interest in it. "Length in instructions is a very common fault, but a very sad one, and this fault generally arises from want of preparation" (Dpl. p. 145. See also Hamon, p. 104: Furniss, p. 138).

The Catechist can easily tell if his mode of teaching is a bad one. It is always shown by the fact that the children do not look forward with joy to the class of Christian Doctrine, that they are indifferent to it, and even afraid of it.

If this is the case, the Catechist has good reason to examine seriously where the fault lies. "May God give every Catechist this grace — that the children look forward with joy to his instructions. Alas! it is sad when the catechetical instruction is hated by the children, when they fear that lesson most in which they have to learn the holiest and most necessary things" (Amberger).

CHAPTER IV

EDUCATIONAL TOOLS IN CHRISTIAN DOCTRINE

ART. I. — RELIGIOUS PICTURES

A. *Educational Value*

"FROM the first centuries of her existence has the Catholic Church well understood how to lead man to the knowledge of the mysteries of religion, not only by the spoken word or the written letter, but also by the works of representative art. Important events of the Old and New Testaments were brought before the people in biblical pictures; the blessings of the New Covenant were explained to them in typological representations; the sacred mysteries of faith appeared before their eyes in sacred symbols and emblems. This objective method of teaching the Church followed at all times, being convinced that pictures and images were all the more necessary for the instruction of the people where their mental powers were less developed, and where the mysteries to be learned were so great and sublime. It is

therefore in perfect accord with the wishes and practice of the Church to make use of religious pictures in Christian Doctrine. They are a most important educational means" (Dean Langthaler). Schuech and Furniss insist very strongly on the use of religious pictures in Christian Doctrine, it being the most natural, and, therefore, the best method with children.

Cardinal Wiseman, speaking of Couisinier's "Pictorial Catechism," published in London, says the work is "most valuable for the instruction of the illiterate and of children. . . . It will be one more means at the command of those engaged in Catholic education for facilitating sound instruction, diffusing good taste, and blending recreation with solid improvement."

We greatly fear that up to the present day the importance and value of religious pictures as a means of teaching Christian Doctrine has been very much underrated in our Catholic schools. While Bible History and Catholic Readers are being more fully and more perfectly illustrated, there has been only one timid attempt at an illustrated small Catechism. While other countries have their pictorial Catechisms and regular sets, cycles, or series of Catholic religious pictures for the use of schools, the Catholic schools of

America are still deprived of these educational helps, and our Catechists are forced to select at random from the catalogues of Catholic and even Protestant firms, such religious pictures as may help them in their sacred work. There is no reason why the Catholic Catechism might not be made more attractive as well as instructive for our children by being illustrated with religious pictures and sacred emblems. "Illustrations from the Bible and Church History would have fully as great a power of instruction in the religious Catechism as similar ones for secular readers" (*A. Eccl. R.*, February, 1897, p. 186).

The educational value of religious pictures in Christian Doctrine may be reduced to the following points: —

1. Religious pictures impress the story or doctrine more deeply on the mind and memory. What is seen remains longer in the mind than what is heard. Narrative and explanation convey the subject by the sense of hearing, but the picture, in addition to this, by the sense of sight. Hence, pictures are of great help, not only at the first lesson on the subject, but also at the repetition, as the sight of it will quickly recall the subject.

2. Pictures help to make the doctrine or story more definite and concrete, hence, more

perspicuous and lucid. "Whoever has made use of this means in school knows how easily, by a faithful image, things may be imparted to the child's mind which it could never learn by the most exact explanation; how easily and quickly a biblical story or an event in the life of a saint or in the history of the Church will find its way to the child's memory, when seen in a good picture; and how deeply and lastingly noble sentiments and principles of conduct will impress themselves on the child when set before his eye in a fitting pictorial representation" (Dean Langthaler).

3. Pictures are a powerful means to make the lesson more interesting and attractive. Children will always look at a picture with an eager curiosity and listen with close attention to a vivid explanation of it.

4. Pictures in a sense supply the place of books with children who can not read at all or do so only very imperfectly. Hence, the famous saying of Pope Gregory the Great, "What the book does for the reader, the picture does for the unlearned beholder." Cardinal Gibbons says: "Religious paintings are the Catechism of the ignorant. . . . Descriptive pictures will teach them what books make known to the learned. . . . By means of religious emblems St. Francis Xavier effected

many conversions in India; and by the same means Father De Smet made known the Gospel to the savages of the Rocky Mountains" ("Faith of Our Fathers," p. 243). Hence the universal use of religious pictures in the Middle Ages. (See below, pp. 505 ff.)

5. Sacred pictures help to quicken and cultivate the feelings, especially the religious feelings and emotions of the children. When certain pictures are shown, the children involuntarily break out into expressions of compassion, pain, joy, astonishment, and the like. It would be a great mistake to condemn or to repress the feelings thus aroused, as they afford the Catechist a precious opportunity to form the heart and character of the children. Of this religious educational value of sacred pictures, Cardinal Gibbons (l.c., p. 246) says most appropriately: "Is not our country flooded with obscene pictures and immodest representations which corrupt our youth? If the agents of Satan employ such vile means for a bad end, if they are cunning enough to pour through the senses into the hearts of the unwary the insidious poison of sin by placing before them lascivious portraits, — in God's name, why should not we sanctify the souls of our children by means of pious emblems? Why should not we make the eye the instrument of

edification, as the enemy makes it the organ of destruction?"

6. Religious pictures in the school are of importance for later life. Children who get accustomed in school to study sacred pictures and talk over them, will contemplate the religious images in the Church with great profit. Grown up, they will not procure for their homes every gay-colored picture, but only impressive and thoughtful representations worthy of the saints and holy things. Moreover, in many a circumstance of life they may recall a religious picture to mind, and, by this means, be preserved from a false step, or be encouraged to some pious and good work. Thus, the poet Goethe, when his ship was about to strand on the Island of Capri in May, 1787, vividly recalled the picture of the storm on Lake Genesareth. He then reminded the weeping people of the desperate situation of the Apostles in the storm, and called upon them to pray.

Because sacred representations are productive of such advantages, the Teacher of Nations, the Catholic Church, has always adorned God's house with beautiful pictures, and defended the private and public use of religious pictures against the Iconoclasts at the II. Council of Nice in 787, and later against Luther at the Council of Trent, Sess. xxv.

B. *Requisite Qualities*

One can not do much with a bad tool; the same may be said of a poor picture. Hence a picture for use in school should possess the following qualities: —

1. It must be sufficiently large, so that all the pupils of a class may see quite distinctly, not only the whole, but also its different parts. To pass a picture around or to go with it from one group to another entails great inconvenience, loss of time, and harm to discipline.

2. When possible, it should be colored, for a colored picture approaches nearer to reality and works more powerfully on the eye than others. An uncolored picture, because it needs to be studied more closely, requires judgment and is therefore unsuited to helpless children. The artist, of course, will prefer the latter; not so the teacher, who must look to the pedagogic help of the picture.

3. It must be definite in design and color. It must not be overcrowded with persons and objects, or contain anything superfluous, otherwise it will confuse and make it difficult for one to find easily the main or essential idea. Historically it ought to represent that moment of the story from which previous and subsequent incidents may be easily divined. It should likewise

bear its own individual character, so as to be easily distinguishable from other similar representations of the subject.

4. It must be dignified and becoming, appropriate to the sacred persons, mysteries, facts, and things which it represents; at the same time it must not contain anything which could in the least hurt the innocence and pure eye of the child. Hence there should be no caricatures, ludicrous or distorted faces, stupid or savage expressions in pictures of holy and venerated persons. Children are quick to detect this and draw conclusions, as, for instance, in the following case, which actually happened. A small boy was shown a picture of the crucifixion without being told what it meant. Involuntarily he exclaimed, "Those were bad men." When told that the one in the middle was our dear Lord, he replied in astonishment, "But just look at His face!"

Moreover, the picture must not represent objectionable nudities. Hence the Catechist must be careful in regard to pictures of Adam and Eve, the Deluge, Noe and Cham, Susanna, Mary Magdalene, and a few others. Entirely nude pictures of the holy child Jesus are an abomination, notwithstanding the fact that great masters have so represented Him. It is in evident contradiction to the infinite holiness of the

Child and the supreme purity of His blessed Mother.

5. The picture must be true, that is, if historical, in harmony with history and archæology; if symbolical or allegorical, in harmony with the idea or truth expressed. In regard to this kind of pictures the words of a well-known German writer on ecclesiastical art deserve to be remembered here in America. He says: "Those costly Parisian pictures, with or without lace, but usually representing some fanciful, soft, and amorous allegory, with sweet little prayers and verses, not only shock the correct ideas of Christian and ecclesiastical beauty, but, instead of filling the heart with a sound and solid piety, bring to it a kind of coquettish sentimentality not unlike the languishing and yearning, nerve-strung melodies of modern music" (Jacob).

C. *Use in Class*

A good tool badly employed may do more harm than good, and the same must be said of religious pictures. Hence the following rules ought to be observed: —

1. Pictures should never be shown before or during the narrative or explanation, but only afterward; otherwise they will not be understood by the children, who would only become

distracted by the picture and pay no attention to the speaker. The Catechist must see that the story exactly agrees with the picture, and that it fits the doctrine or mystery symbolized. Things which the painter has introduced of his own fancy must be mentioned in the narrative, otherwise the children may subsequently (to the Catechist's discomfiture) call his attention to certain omissions. For instance, in the picture of the prodigal son we may see a dog running out to meet him and the angels of heaven rejoicing; in some pictures we see the three Magi on camels, in others on horses; another shows the smoke of Abel's sacrifice ascending to heaven, and that of Cain falling to the earth. Such things should be noticed in the story; hence the Catechist must study the picture beforehand.

2. When showing the picture, it is not advisable to go round the class between the benches. This interferes with order and discipline. Either hold it in the hand or hang it up; or let it be passed around after class is over.

3. The picture must be properly explained. This is the main thing, and demands no little preparation on the part of the Catechist. Unless he has first thoroughly studied the picture himself and clearly noted in his own mind the special parts and features to be explained, the picture lesson will not produce one-tenth of

the result it otherwise would. Schuech (pp. 242 f.) gives some excellent advice in this regard. He says: (*a*) Treat the picture as if it were the object or thing itself; present it to the view of the child, gradually lead him to notice the individual parts, and finally let him describe it; (*b*) whatever reality in the object is not expressed in the picture, let the Catechist supply by oral explanation, and have the child repeat it; (*c*) finally the Catechist combines the idea of the picture with the explanation previously given, and, to impress it better, questions several children on the whole object.

After the picture has been explained by the Catechist, a child may be called on to point out the different objects represented. The Catechist should help by means of questions, and see that, in describing the picture, the whole story or doctrine is briefly summarized. Should the child come to something he can not answer, the class ought to be appealed to in order that the other children may not sit idle. This, in fact, ought to be done often, even when the child knows the picture well. It will keep alive the attention of the class.

4. The picture should be left on the wall for some time, in order that the story or doctrine may be more deeply impressed on the children's memory. It ought not, however, be left there

too long, as the children are liable to become indifferent and pay no further attention to it.

5. There is no necessity to have a picture for every doctrine and story, though this is very useful in Bible History. Yet it is very desirable to impress on the minds of the pupils, by means of a corresponding picture, important mysteries, moral laws, biblical and Church events, saintly and famous personages. A remark made by Rev. P. Furniss in a footnote on p. 51, shows how well he understood the use of pictures in Christian Doctrine. It implies an important pedagogical principle. He says: "It would be most useful if there were a series of pictures explanatory of the different parts of the Catechism. These pictures should be arranged together in order, each with its title and explanation. The objects in these pictures should be strong and striking, rather than highly finished, — the children would thus certainly have much more distinct ideas about the words of the Catechism." There ought to be different, well-arranged series, each illustrative of one of the great catechetical formulas, the whole collection being a regularly planned illustration of the main parts of the Catechism. There are such Catholic works, large and small, with an explanatory text, in German and in French, but not in English.

Art. 2. — Wall Maps

1. It is very useful to make the children familiar with the geography of Palestine. By this means faith is strengthened and Bible stories cease to be mere legends or fables. Many biblical events are better understood as geography is the playground of history. Interest in Bible History is increased. Finally, love and reverence for the Saviour of the world demand that we learn to know accurately the land sanctified by His presence, His work, and His blood.

A systematic course of biblical geography will be given only in the higher grades, when the Bible History class, properly so called, is drawing to a close. A general review of the Bible History can thus easily be made quite interesting by means of the map. In Catholic schools biblical geography may be taught in the regular course of geography, where it will serve as a repetition of Bible History. Of course the Catechist must not be satisfied with a dry enumeration of names. He should always show where the name of the particular place, river, lake, mountain, etc., has been previously mentioned in Bible History. In this way the corresponding scriptural facts will be refreshed in

the children's memory and a recapitulation made of Sacred History.

Everything superfluous, *i.e.*, whatever has not been previously mentioned in Bible History or what has no reference to it at all, must be omitted; for in Christian Doctrine geography is only the handmaid of the history of our religion.

2. If the children are to be helped to a better knowledge of Bible History by the discreet use of a map of the Holy Land, their knowledge of Church History, as far as it enters a Christian Doctrine class, would undoubtedly be greatly facilitated and made more interesting by the use of a map or maps, showing the gradual expansion of the Church of God in times past and present. A large map, for instance, of the ecclesiastical provinces, dioceses, and vicariates of the Church in the United States, of the Catholic foreign missions among pagan nations, would most assuredly prove a very interesting matter for the pupils of more advanced classes, and help to awaken a warmer loyalty in the hearts of our Catholic youth toward holy mother Church. With the help of Werner's "Catholic Church and Mission Atlas," it would be no difficult undertaking for a Catechist to make an outline wall map serving all the purposes of a Sunday-school, and

supplying a means of interesting and most useful religious instruction. The same may be said of the ecclesiastical map annually published in "The Catholic Directory" for the United States.

Art. 3. — The Blackboard

1. The blackboard has been recognized, in these latter times, as a most helpful tool of religious instruction, not only by Protestants in their Sunday-schools, but also by Catholics in their Christian Doctrine classes. Priests and Catechists in Europe have published books to help the Catholic teacher in the use of the blackboard when teaching Catechism. Here in the United States we are forced to have recourse to similar books written by Protestant authors, from which, we gladly admit, many valuable hints may be obtained, although not a few of them greatly "overdo" the work, and turn it into fanciful play and a series of ingenious tricks, a danger against which every teacher should be on his guard. But when used with discretion and with a firmly fixed aim at instruction, not mere amusement, drawing and writing on the blackboard will greatly help the memory as well as the intellect of smaller children; it will impress the subjects more deeply

in their minds, hold their attention more strongly, and check their restlessness far more effectually than either punishment or reward. There is no reason, indeed, why the blackboard should not prove as many-sided a tool in Christian Doctrine as in many of the other branches taught in the schools.

2. In drawing, one must attend to the following points: (*a*) The drawing must be as simple as possible. Everything complicated is to be avoided, for it consumes time, is not easily remembered, and hinders rather than assists a clear conception of the subject. (*b*) Exaggerated care must not be bestowed upon the drawing, otherwise much time is lost, and the minds of the children being all engrossed upon making a good drawing, they neglect the subject itself. (*c*) Of course, on the other hand, the drawing must not be so badly and poorly done as to cause derisive remarks, and make the Catechist's authority suffer. For this reason he should practise beforehand whatever drawings he intends to make. He may likewise allow a bright pupil to make the drawing on the board, and after class get some children to copy it. (*d*) The use of different colored chalks is very much to be commended. It serves to engage attention as well as to impress the subject more clearly on the mind.

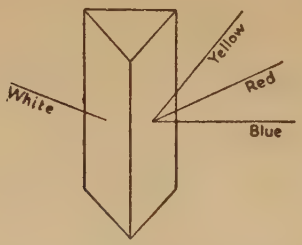
3. Drawing may be done on the board in the following cases: (*a*) When one has to acquaint children with objects unfamiliar to them, as, for instance, a chalice, a monstrance, a stole, and so on. (*b*) When it is necessary to impress deeply on the memory important names, dates, and numbers, as the names of the Evangelists, the books of Holy Scripture, also names difficult to pronounce, such as Melchisedech, Jerusalem; the numbers of the Commandments, Sacraments, Works of Mercy, etc. (*c*) When a definition is being developed, the characteristics, *i.e.*, the essential elements, of the idea may be written on the board in order to give the children a clear and distinct knowledge, *e.g.*, when explaining the idea "Sacrament" write down the three characteristics, (1) the outward sign, (2) inward grace, (3) the institution by Christ. (See also above, pp. 246, 271, 274.) (*d*) With divisions and classifications, some catchwords, or simply the initial letters of the corresponding words, may be written on the board in order to give a general view of the matter and to lighten the work of memorizing. (*e*) The succession, the connection, the effects, of certain facts and events may be indicated by means of lines or bars; the consequences of virtue and of sin, the parts of the Mass or of some Sacrament, etc., can all

be indicated on the board. (*f*) Geographic outlines, the respective distance and site of places, can often be more clearly drawn on the board than on the finest wall map. Diagrams will give a clear idea of the spread of the Gospel, the growth of the Church, the extent of her foreign missions, similar to diagrams used in geography books, showing the comparative extent of countries, the number of their populations, or the distribution of races and of religions over the world. (*g*) Diagrams and outline sketches will also be very useful in liturgical explanations. (*h*) Lastly, the blackboard offers a ready means for impressing some religious truth, especially moral lessons, upon the children by the help of emblems, symbols, and allegorical drawings (such as are often found in French pictorial catechisms), of alliterations, acrostics and anagrams. But it is here particularly where lurks the danger of abuse. What Mr. Beard says of alliteration applies to them all: they are "good when used in moderation and for the purpose of assisting the memory; but complicated rebuses and far-fetched ingenuity are abominations in the Sunday-school."

4. Where local needs leave no other choice, we would not object to the blackboard in the church if it helps the lesson.

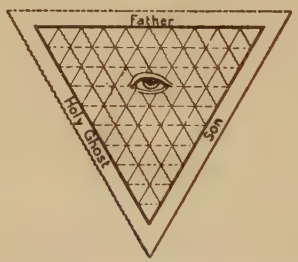
EXAMPLES

1. The doctrine of the Blessed Trinity can be illustrated by referring to the fact that in



the white ray of light there are three colors, for when it passes through the prism it is decomposed into the three primary colors, yellow, red, and blue.

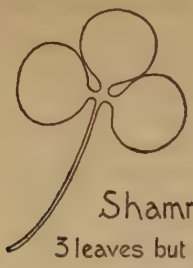
This triangle is a fitting, though imperfect, representation of the Blessed Trinity. There



Three triangles as you look from each base line; yet all three but one; distinct but not separate.

is a complete and perfect triangle arising from each of the three base lines, three distinct triangles, and yet the three in reality are but one

triangle, an image of one divine nature and yet three distinct (not separate) persons.



The sign by which St. Patrick explained the Trinity to the pagan Irish king.

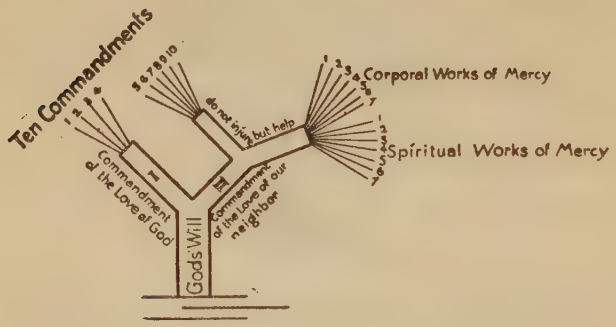
The relation and processions of the Divine Persons can be illustrated by means of the tree.

As the trunk comes from the root, and from both proceeds the crown on which grow the fruits, so the Son(2) proceeds from the Father,(1) and from both proceeds the Holy Ghost,(3) whose fruits in souls are the *twelve* virtues mentioned by St. Paul, Gal. v. 22, 23

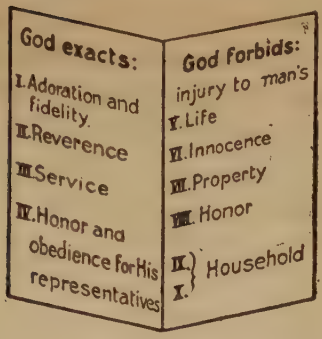
2. The hypostatic union of two natures in Christ, and their properties (Athanasian Creed: soul and body = one man; God and man = one Christ).

Man	soul	spiritual	eternal	divinity	Christ
		invisible	invisible		
		immortal	impassible		
		life-giving	principle of grace		
	body	material	temporal	humanity	
		visible	visible		
		mortal	passible		
		life-receiving	instrument of grace		

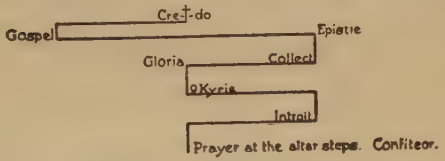
3. The two Precepts of Charity as the foundation of the other Commandments (see pp. 139, 352, 356): —


Ten Commandments
1 2 3 4
5 6 7 8 9 10
do not injure but help
Corporal Works of Mercy
1 2 3 4 5 6 7
Spiritual Works of Mercy
1 2 3 4 5 6 7
I
II
Commandment of the Love of God
Commandment of the Love of our neighbor
God's Will

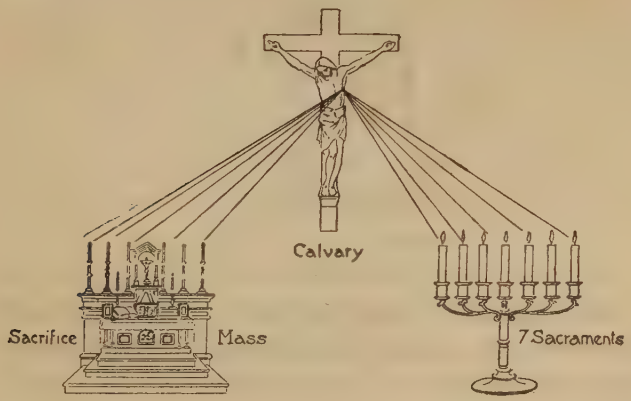
4. The Ten Commandments are well arranged on two tables, as mentioned by Moses in Deut. x. 3, 4, which, however, were written upon on both sides, Exod. xxxii. 15: —



5. The introductory part of the Mass.



6. The doctrine that all grace comes from the bloody sacrifice of the Cross can be illustrated as follows: —



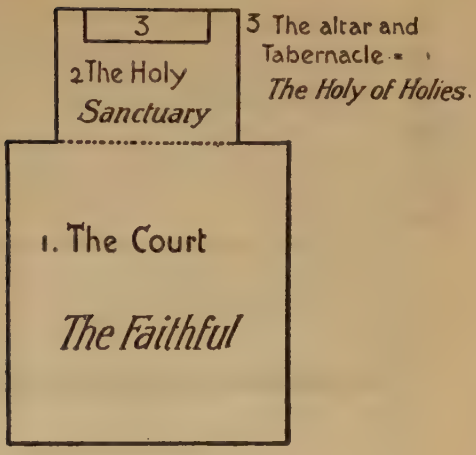
or by the well-known picture showing the blood flowing from the Cross upon the altar at which a priest is offering the sacrifice of Mass. From there the stream of the waters of life flows to a large fountain basin, from which they run out in seven channels at which the faithful come to drink.

7. The typological character of the Mosaic tabernacle, or the Jewish temple, according to St. Paul to the Hebrews, ch. ix. (Figure I.), and its analogy with a Catholic church-building (Figure II.), may be thus represented: —

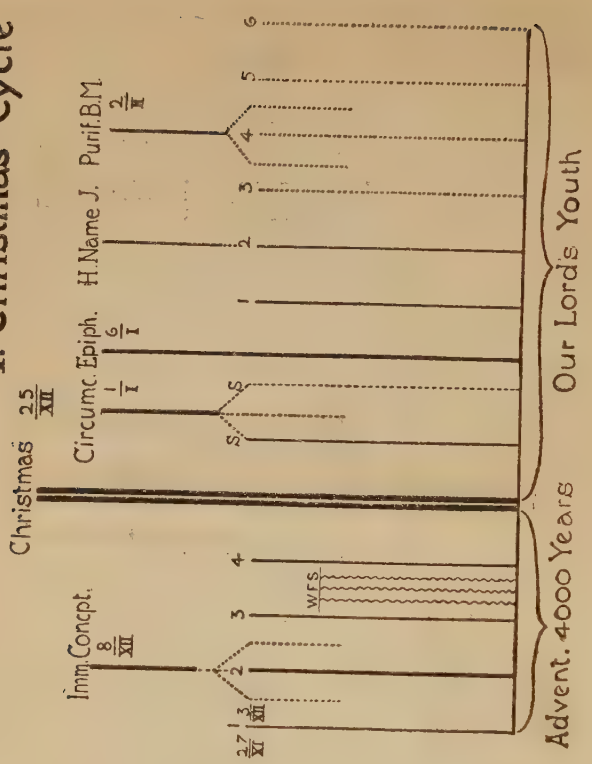
I.

8. The following diagrams may serve to illustrate the order of the ecclesiastical year. On the blackboard the three cycles can be set

II.



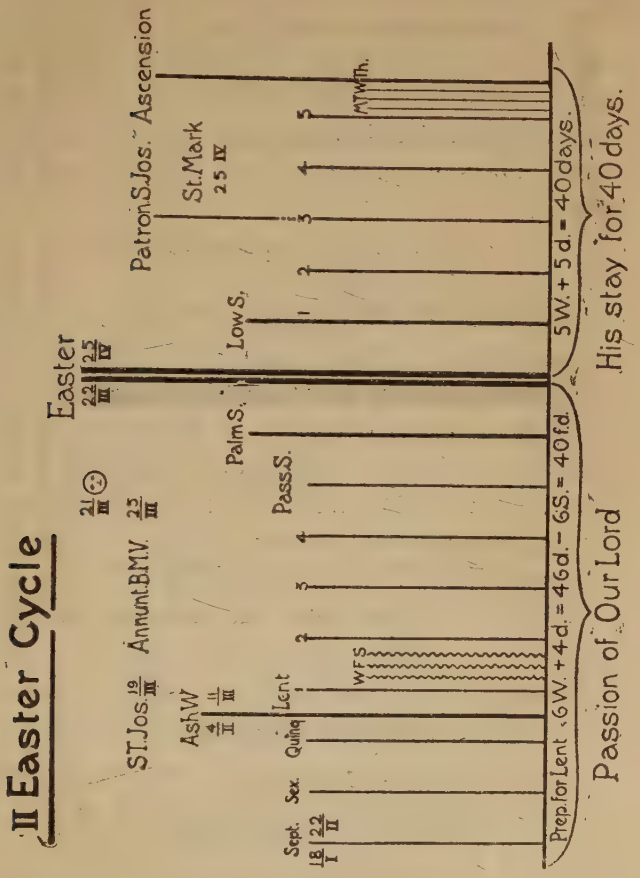
side by side to give a general view of the year at one glance. It comprises the three cycles of Christmas, Easter, and Pentecost, each of these feasts being the central point between a preparatory and supplementary period. In these diagrams the Sundays are indicated by the shorter, feastdays by the longer, lines or bars. The wavy lines indicate Ember Days, and dotted lines mean that such Sundays or feasts are changeable, that is, do not always occur at the same place in the order of the ecclesiastical year.



I. Christmas Cycle

Christmas, 25th December, is preceded by the four Sundays of Advent, the first of which is always the Sunday nearest the feast of St. Andrew (30th November). It can not be earlier than the 27th November nor later than the 3d December. The feast of the Immaculate

Conception (8th December) may fall within the first or the second week of Advent. Epiphany



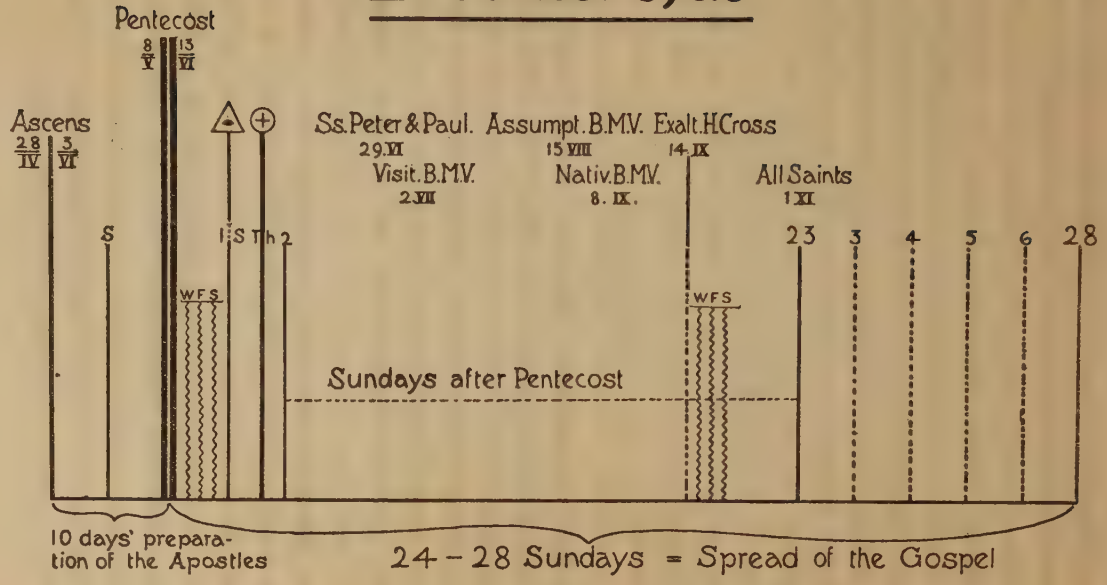
(6th January) may be followed by six Sundays. Yet if any of these are crowded out by Sep-

tuagesima, they must be inserted between the twenty-third and twenty-fourth Sundays after Pentecost, to keep the number of fifty-two Sundays in the year. (See p. 330.) Purification B. V. M., or Candlemas (2d February) may fall within the third or fourth week after Epiphany or come after Septuagesima. The Christmas Ember Days are always in the third week of Advent.

II. Easter Cycle

The Easter Cycle begins with Septuagesima Sunday (Sept.), which may fall anywhere between 18th January and 22d February. Then follow Sexagesima (Sex.), and Quinquagesima (Quinq.), with Ash Wednesday (between February 4 and March 11), and the six Sundays of Lent, the two last being Passion and Palm Sundays. The Annunciation B. V. M. may come anywhere between the second Sunday of Lent and the third day after Easter, while St. Mark's Day may fall as well on Easter Sunday as on the first Rogation Day, or any day between these two. The Spring Ember Days always follow the first Sunday of Lent. The feast of Easter, between the 22d March and the 25th April, is always on the first Sunday after the first full moon following the 21st March, or the vernal equinox. This feast

III Pentecost Cycle



regulates the greatest part of the ecclesiastical year, as Pentecost with its cycle follows with mathematical regularity, *i.e.*, fifty days after Easter. The Rogation Days are Monday, Tuesday, and Wednesday of the fifth week after Easter, Thursday being Ascension Day.

From Ash Wednesday to Easter are six weeks plus four days, being forty-six days; taking off the six Sundays leaves forty fast days. From Easter to Ascension are five weeks plus five days, being altogether forty days.

III. Pentecost Cycle

After the feast of the Ascension (forty days after Easter, Acts i. 3) the Pentecost Cycle begins. Whit Sunday falls on the fiftieth day after Easter, hence Pentecost (Acts ii. 1). The next Sunday is Trinity Sunday △ and the Thursday after this the feast of Corpus Christi ⊕. Then follow from twenty-four to twenty-eight Sundays, according as it becomes necessary to fill out the time between the twenty-third Sunday after Pentecost and the first Sunday of Advent, which depends principally on the earlier or later date of Easter, which equally regulates the number of Sundays after Epiphany (see Christmas Cycle). The Summer Ember Days fall within Pente-

cost week; those of Fall follow immediately after the feast of the Exaltation of the Holy Cross (14th September). The more notable feasts of this season are indicated in the diagram together with their dates. The central feast, Pentecost, may fall on any day between the 8th May and the 13th June.

Art. 4. — Text-books

History bears witness to the great utility of text-books in Christian Doctrine, especially of the Catechism. The advantages of a text-book are the following: (*a*) It gives the Catechist an assurance that he teaches the essential truths of religion in their integrity and doctrinal purity, without serious omission and without admixture of falsehood. (*b*) It relieves the Catechist from considerable labor in impressing the subject-matter on the minds and memories of the children. He can devote more time to solid explanation; the children can memorize from the book. (*c*) It enables him quickly to recall to the memory and attention of the children matter previously learned. (*d*) It enables parents to help their children to learn at home. (*e*) It insures uniformity of religious instruction in all schools of the diocese or province, so that a change of teacher or of parish causes no harm

or loss to the religious instruction of the children.

Inasmuch as in the ordinary Christian Doctrine class or Sunday-school, no text-books are used in Church History or Liturgy, unless in the highest grades, the question at present turns particularly on Catechisms and manuals of Bible History. Those text-books, as in fact all class-manuals, must be used in a suitable manner, or they will do more harm than good. The Catechist should bear in mind what follows: —

1. The manual, or text-book in Christian Doctrine, is not a finished treatise or full instruction, since it is not destined to take the place of the free and living word of the Catechist. It is not the book, but the Catechist, who teaches, for "faith comes by hearing," not by reading. The manner in which Our Lord, and, after His example, the Apostles, taught must be the Catechist's criterion. It is only after the children have been brought to understand the truths of religion (perhaps at the end of the lesson) that the corresponding paragraph should be read from the book. Hence the Catechist commits a great fault when he sets too high a value on what is printed, or when, out of indolence, he prefers the book to oral instruction.

2. Text-books for Christian Doctrine classes are nothing more than study books, or memory

aids, whose object is to assist the children in recapitulating and committing to memory the matter gone over in school. This must not, however, diminish the respect due to the Catechism, which is the handbook officially prescribed by the Church as a safe guide for the Catechist in giving religious instructions.

3. Children who can not read well should have neither a Bible History nor a Catechism, *i.e.*, they should not use a book. At least they must not be allowed to read these books in class, for precious time would be uselessly spent in spelling exercises, and, besides, the children would not be able to grasp the thoughts contained in what they read. Moreover, a book which causes them so much labor and trouble can not be pleasing and agreeable to them.

4. If, however, the children can read well, and hence are in possession of a text-book, the Catechist must, as far as possible, keep to the wording and order of the book, especially of the Diocesan Catechism. For only in such a case can he be sure that the Christian doctrines are taught free from error, and that nothing essential or important is omitted. A Catechist who would set aside the official Catechism on account of its defects, and teach the children according to his own fancy, would not be acting rightly. Even an imperfect book can be made

serviceable for good instruction, for the value of the book depends, in a measure, upon the skill of the teacher. Bishop Sailer rightly says, "No Catechism is capable of doing what alone the living word and example, and still more the living Spirit of truth, can accomplish." Certainly, it can not be denied that more can be effected by a good Catechism than by an inferior one, just as work can be done better and more easily with a good tool than with a bad one.

5. Text-books must not be changed too often, for this is very hurtful to the progress of the children. Rev. A. A. Lambing, p. 37, strongly insists that the Catechist be especially on his guard against changing the text-books. Should the question arise, it is his duty to compare the new book with the old and examine carefully into their relative merits. And should the new one be found to be the better, a further question remains to be settled, *viz.*, whether the benefit of the new book fully repays the expense and inconvenience consequent upon a change. He wisely observes, "The number of our Catechisms and the numerous faults that abound in them; the readiness with which we take to anything new; the requests of teachers, . . . and all the other circumstances that may seem to argue in favor of a change, must be regarded with caution and distrust. Of this much, how-

ever, he may be certain: that there are always disadvantages to be met, while the advantages are at most doubtful. For these reasons let his changes, if any, be few, and adopted after mature deliberation."

For the same reason it is not advisable to use a small and a large, and, perhaps in addition to these, a middle or intermediate, Catechism, each different from the other, so that the children are forced to learn the truths of religion now in one form and again in another. The objection does not apply where those Catechisms are in reality but one and the same Catechism in three successive stages of growth, retaining each the same arrangement and expression or wording.

For pedagogical reasons it is most desirable to keep the same text-book as long as possible, so that the children may become thoroughly familiar with it and with its forms and expressions.

6. In view of the principles laid down in Ch. III. p. 184, two special questions present themselves, namely, the uniformity of the text-books used in some one school of Christian Doctrine or Sunday-school; secondly, the uniformity of such text-books in all the Catholic schools and Sunday-schools of the country. In regard to the first a writer in

the *A. Eccl. R.*, February, 1897, pp. 184 f., proposes a graded series of catechetical text-books, "from the lowest to the highest class-book, after the style of school readers or similar books now in general use. The Baltimore Catechism, Deharbe, Gaume, and several other works of the kind are now used, with a Bible History and a final year of Jouin, Schouppe, or other like compendiums. . . . It is certainly desirable that the study of religion for the young should be made progressive, and, in the better sense of the word, popular; but it is difficult to comprehend how the results can be attained under the present diverse methods." The idea here proposed deserves the fullest consideration from the hierarchy and the clergy at large. While new, it certainly embodies an important pedagogical principle; and while at first sight it appears difficult, it is not impossible, and if properly realized must lead to splendid results in Christian Doctrine classes.

To introduce an absolute uniformity of religious text-books in all the Catholic schools of the United States is utterly impossible. Many efforts have been made in regard to the Catechism. Each of our Plenary Councils of America, in view of the immense advantages of such a uniformity and of the equally great disadvan-

tages of the diversity of Catechisms with us, tried to attain the much desired result, and each failed. It is well known that the Vatican Council attempted to do the same for the world, but that great obstacles arose against the project. It is impossible to say whether a decree, prescribing a uniform Catechism for the whole Catholic world, would have been adopted, had the Council been able to finish its work. There can be no doubt whatever that "uniformity in Christian Doctrine, which is of great importance at all times and places, is especially so in our own time and country" (*A. Eccl. R.*, November, 1895, p. 383, referring to the question about the Baltimore Catechism). While truth and unity of faith or belief is the all-important and absolutely necessary thing, uniformity of discipline in the expression and profession of faith comes next, and ought not to be sacrificed for mere consideration of disposition, method, and form. Where a uniform Catechism is prescribed in the diocese, no pastor or Catechist ought to introduce another Catechism without the explicit permission of the Ordinary. The same applies, as observed already, to other text-books officially ordered to be used in Christian Doctrine.

7. As regards the external make-up and ap-

pearance of text-books in Christian Doctrine, they ought herein to correspond with the dignity and high character of the subjects contained in them. Pearls and jewels are set in gold. It is, therefore, an insult to the text-book and the sacred truths it contains when everything about it, print and paper and binding, is bad or of a cheap sort. All this ought to be good and attractive, as the book is intended to last a lifetime, and to be used even when school years are over. The endeavor to produce cheap text-books should not be carried so far that a Catechism can be bought for the price of a daily newspaper. To a child a shabby book conveys the idea of worthless contents.

With regard to print, only large and clear type should be used, to make the lines easily legible. What can not be read with comfort, injures the eyesight and fills the reader with disgust for the book. Dupanloup (p. 163) makes the same remark in regard to the book of the Epistles and Gospels. "It is often printed on poor paper from illegible type, and almost always unsuitably bound; it is easy to see why the children do not sufficiently respect it, why too often they mix it up with their commonest books, and reckon the study of it as among the least important and the most wearisome." A proper and judicious choice of different types for head-

lines will help to make the arrangement and divisions more perspicuous. Moreover, the varying degrees of importance of the text should be forcibly brought out by printing the sentences or parts of primary and essential importance in larger type. But everything likely to confuse children, such as stars, crosses, brackets, etc., should be carefully avoided. Catechisms are usually arranged in the form of questions and answers, which should be distinguished by different type. In regard to illustrations, there can be no doubt that, if discreetly selected and arranged, they will greatly enhance the pedagogic value and usefulness of any religious text-book written for the use of children. (See above, pp. 302 ff.)

Art. 5. — The Catechism

A. *Requisite Qualities*

1. A good Catechism must be easy to learn, because it is written first of all for children and the unlearned.

(*a*) The expressions used must be simple; theological, that is to say technical, terms must be avoided as much as possible, as well as foreign, old-fashioned, or obsolete words. This, however, does not strictly apply to terms and

phrases which, though not used in everyday conversation, still have a traditional value and place in religious parlance. (See pp. 203 f.)

When learned and foreign words are used, the children are offered, not bread, but a stone. Many of the religious text-books, especially those for higher grades, teem with technical expressions. How much harm is done by these books is proved by the dislike, which, sooner or later, is manifested for them by the pupils. How great a mistake the use of incomprehensible words is, is shown by contrasting such books with the teaching of the Saviour Himself and of the Holy Scriptures. Both speak in ordinary, everyday language; they appeal directly to the understanding and the heart of humanity. In a word, simple language is the language of the heart.

For this reason a Catechism should not be an abridgment of a theological text-book, nor a manual of religious science.

There are other reasons why theological compendia are not suitable even for higher grades in school. Candidates for the priesthood, whose intellects are more developed and whose needs are quite different, require and receive very different teaching from that of ordinary people. It is superfluous to give to children more religious instruction than is necessary for them

to lead a Christian life. The only aim of the theological manual is to increase knowledge, not to train the heart and mind to noble endeavor; other means are adopted in theological colleges for the training of the character and the will. A Catechism which is simply a theological compendium makes religion a mere matter of reason.

(*b*) A Catechism should have short sentences and no long paragraphs.

(*c*) Its contents should, moreover, be so arranged and divided that the whole matter can easily be seen at a glance. By this the children get a much clearer hold of the subject treated. A simple, practical division of subject is easy to achieve, because all the great truths of religion are linked together, and form, as do the limbs of our bodies, one organic whole. In a Catechism the simplest division is always the best.

The best division, no doubt, is that of Deharbe's Catechism. It begins by stating the end of man, which is attained (1) when he believes the truths revealed by God; (2) when he keeps God's Commandments; (3) when he uses the Means of Grace — the Sacraments and Prayer. The three divisions of the Catechism are, therefore: Faith, the Commandments, and the Means of Grace, a mode of dividing the subject of religious instruction which has always

been customary in the Church. This is proved by the Catechisms in use in the Middle Ages as well as the Catechism of the Council of Trent. All explain the twelve articles of the Creed, the Ten Commandments of God, the Seven Sacraments, and the seven petitions of the Lord's Prayer, though not always in the same order of sequence. With such a division Christian Doctrine is practically built upon the foundation of certain religious formulas which the children have already learned at home. When the "end of man" is placed at the very beginning of the Catechism, as the keynote of its contents and the basis of its divisions, it is in full accordance with the teaching of the Saviour, whose discourses were all summed up in the "one thing needful"; moreover, in this day of materialism, it is of the utmost importance that great stress be laid on the final reason of man's life on earth.

Catechisms with ingenious and artful divisions have never had a long existence, because they were soon found to be utterly unpractical for children. It may also be observed here, with the editor of "Le Catéchisme de Léon XIII.," p. 112, that for the smaller children the division of the Catechism is of little or no importance; what they need first of all are particular ideas or truths with some particular rules of

Christian life, a few concrete notions suited to their age and understanding. Only later, when they have learned the portions of the Catechism piece by piece, and when their minds are more developed, must their attention be called to the arrangement or division of the Catechism and the connection of its different parts.

(*d*) The text proper of the Catechism must not comprise too much, otherwise it becomes unsuitable for children. It is noteworthy that the shortest Catechisms have had the longest life. That of Bellarmin, with only ninety-five questions, has been in use in Italy for three hundred years. It is said of Canisius that during the last years of his life he began to shorten his Catechism.

2. A Catechism should also serve for Christian edification, so that it will be a pleasure to recur to it in later life. The actual text of a Catechism may be short and dry; but it should always have explanations in small type to elucidate the text and make it interesting.

In these explanations prominence should be given to the word of God; the sayings of Christ, especially, should be introduced with other striking quotations from the Holy Scriptures. As experience proves, an evident blessing rests upon quotations from the Bible. Protestants, who cling so strongly to the Bible, owe

much to the use of quotations from it. Christ Himself is our example in this respect, for He loved to refer to the Holy Scriptures. All other expressions, no matter how famous or beautiful, can not compare in worth and power with the word of God. The words of Christ should not be quoted wrenched from their context; but it should also appear when and in what connection they were spoken.

In addition to Bible quotations, the explanations in smaller type should include similes, antitheses, and sayings from the lives and writings of saintly and celebrated men. Such explanations help much to lighten the labor of the Catechist, especially in the first few years of his work; they prevent the children from forgetting, after class, the moral and edifying parts of the lesson received; they stamp that religious doctrine more deeply on the mind, because every one remembers well what takes his fancy; moreover, they often lead grown people to take the book up again in later years. Hence, in a certain sense, the Catechism should be a book for the people.

The advocates of a bare and small Catechism argue that it is only meant for school children. On this point Bishop Ketteler says: "This idea was sown by the spirit of darkness. The Catechism should be in the hands of children

and parents, of the learned and the ignorant, of rulers and subjects; it should be the first and most important book in every home." Again he says, "He who dares to say he can learn no more from the Catechism, will be convicted of falsehood by the very angels of heaven; for even they, in the light of the glory emanating from God Himself, may yet grow in the knowledge of the truths contained in the Catechism." Another bishop, Giraud of Rodez, declared: "This little book is not sufficiently esteemed; people forget that its few pages enshrine all the treasures of wisdom. If a Catechism had fallen into the hands of a Socrates, a Plato, or an Aristotle, with what astonishment and admiration would these men have been seized." If, therefore, the Catechism is to have some attraction for grown people, it ought not to repel the reader by its dryness, but should clothe religious truth in a pleasing garb.

3. A Catechism should be opportune or seasonable, *i.e.*, adapted to the spirit and the needs of all who are to use it. Hence it must keep in view the errors and evils of the day, and the assaults made upon religion and the Church. Naturally, this applies to the text-book used in the higher grades. A Catechism which at the present time is silent on dueling, anarchy and socialism, cremation, Christian

education, Church and State, secret societies, reading of light literature, labor and wages, etc., is not worth much. For this reason it is impossible, as time goes on, to use one Catechism, without any change at all. Just as the soldier, as the years roll by, must be provided with new weapons, just as the physician must adopt new remedies for the new diseases constantly developing, — so must the priest as a good soldier of Christ, in the awful conflict between the kingdom of God and the kingdom of this evil world, arm himself with new weapons, and, as a good physician of spiritual maladies, have recourse to new remedies. For the same reasons it is not possible to use an absolutely uniform Catechism for all countries and nations of the earth, where the circumstances, spiritual and temporal, differ so much. It is indeed most desirable, and may not be quite impracticable, to have one and the same Catechism for Catholics of the same countries and the same language. In fact, a Catechism might be made for the whole Christian world, substantially uniform in all its main parts and subjects, and at the same time leaving room for special matters according to the special or particular needs of certain countries or nations. Such was the opinion which prevailed in the Vatican Council on the Catechism question.

4. A Catechism must be correct, whether viewed from the theological or from the pedagogical standpoint. There must be absolutely no error or misstatement in matters of faith or of morals; every doctrine stated must be the same as taught by the holy Catholic Church. For this reason the Church requires that every Catechism (like all other books on religious subjects) should be approved by ecclesiastical authority, *i.e.*, bear the "Imprimatur." Moreover, Catechisms to be used in the schools must have the sanction of the Bishop of the diocese.

Furthermore, a Catechism must not ignore the principles of education and of its right methods, — it must in this regard have the same qualities as the instruction given by the Catechist. (See above, p. 176.) To the Catechist who neglects the correct methods of teaching, the most perfect loyalty to the teachings of the Church and solid theological knowledge are of no more use than are stores and commodities to the merchant who does not know how to bring his wares to market.

B. *Defects*

The following are the chief faults of many modern Catechisms: —

1. They contain too many technical terms and phrases unintelligible to the child, though

suitable enough in a higher class. To the undeveloped mind of the very young they are like artificial food adulterated with unwholesome matter. Some expressions are too difficult and technical for small children; yet these expressions must be explained and learned later on in the higher grades, as they are "naturalized" in the religious language and used in the ordinary instructions for grown people. Every adult Catholic ought to know their meaning. Such phrases are, for instance, "sacramental" grace, the "ordinary" minister of the Sacraments, "reborn" in Baptism, "practical" Christianity, Christ is "substantially" present, etc., not to mention "regeneration," "sanctification, "incarnation," "redemption," etc.

2. Their sentences are too long. Some paragraphs are, indeed, of such forbidding length that they seem to have been constructed with a view to worrying the children, making teaching a burden to the Catechist, and rendering religion hateful to all alike.

3. They contain too many useless words and questions. Many things might be put much more concisely.

4. They have too many divisions, which children, with their immature intelligence, are quite unable to understand. It is forever first, second, third, and so on. If the state-

ment, "*Qui bene distinguit bene docet*" (He teaches well who distinguishes well) be true, equally true is the saying, "*Simile confuso est quidquid in pulverem sectum est*" (What is ground to powder will get mixed up).

5. They do not take into account the tendencies, circumstances, and needs of the present times, and deal only with things of the past. The only improvement made upon earlier Catechisms is the modern spelling and grammar.

6. Questions and answers are often quite incorrect: (*a*) because the answer gives more than has been asked for; (*b*) the answer does not correspond with the question, especially where the same word should be used; (*c*) the questions, being often childish and ridiculously easy, encourage inattention and thoughtlessness in the pupil.

7. The following are the reasons for the failure of most of the Catechisms produced in the eighteenth and early nineteenth century: (*a*) the mode and manner of treatment observed in old Catechisms were in nearly every case slavishly copied, — any improvements were purely verbal; (*b*) the principles of true pedagogy, to make teaching perspicuous and uniform, attractive and not merely instructive, etc., were too little considered; (*c*) little account was taken

of the special circumstances and needs of the day; (*d*) the chief stress was laid on hard and dry definitions to be learned by heart, as if religious instruction were an exercise of the intellect only. This applies equally to their treatment of moral doctrines, which, more than others, appeal to the heart and feeling.

There is in many regards a decided improvement in Catechisms more recently published.

C. *Catechetical Formulas*

The following are the most important formulas which constitute the skeleton of the Catechism. Besides these there are others, mostly in the form of enumerations to serve the memory, for instance the three theological virtues, the four cardinal virtues, the eight beatitudes, the six sins against the Holy Ghost, the four sins crying to Heaven, the three Evangelical counsels, the four last things, the nine ways of sharing another's sin, the seven gifts and the twelve fruits of the Holy Ghost. (See above, pp. 158 f., 280.)

1. The Apostles' Creed. This Creed has been used from the first as the foundation of Christian Doctrine because it sums up, in proper sequence, all the important articles of faith, or at least it implies them all. (See p. 157.)

Only the leading clauses of this Creed come from the holy Apostles. During the first five years of the Christian era, according to the necessities of the times, explanatory clauses were added to the words of the original profession of faith. It was not until the sixth century that the Apostles' Creed assumed its present form. Although the usual number, twelve, of the articles of the Creed has no necessary connection with that of the Apostles, yet it was evidently used with a view to indicate its authors, as the name also implies.

The Apostles' Creed was used as the profession of faith at baptism, and was originally an abridgment of the preaching of the Apostles, and perhaps of the previous preparatory instruction of the candidate.

While some distinguish three different parts in the Apostles' Creed, namely the doctrine of God the Father and the Creation (a. 1), of God the Son and the Redemption (aa. 2–7), of God the Holy Ghost and the Sanctification (aa. 8–12), others consider aa. 11 and 12 to form a fourth part, the consummation of all things. Bishop Dupanloup divides it into five parts; namely, the doctrines of the Father (a. 1), the Son (aa. 2–7), the Holy Ghost (a. 8), the Church (aa. 9, 10), and Eternal Life (aa. 11, 12).

2. The Ten Commandments. The moral

doctrine of the Church has from the first been founded upon the Ten Commandments, because they sum up in orderly sequence the most important duties of the Christian. No human code of morality could aspire to vie with that compiled and given forth by the all-wise God. The formula of the Ten Commandments as used in the Catholic Catechism does not exactly correspond with that delivered to Moses, Ex. xx. and Deut. v. It presents rather an abbreviation of the Jewish Decalogue, retaining the mere substance of the law and leaving out its reasons and motives.

The Ten Commandments of God divide naturally into three parts: (*a*) the three first Commandments, which all refer directly to God Himself; (*b*) the fourth Commandment, which deals with our duties toward the representatives of God on earth; (*c*) the last six Commandments, which refer to our duties toward ourselves and our neighbors. In the absence of all certain information, and in view of Ex. xxxii. 15, it is positively useless to dispute about the order and division of the Ten Commandments on the stone tables which Moses brought from Mount Sinai. Some try to prove that the two tables were divided at the fifth Commandment, by the fact that Our Saviour, in summing up our duties to our neighbor, begins with the

fifth Commandment of God. (See St. Matt. xix. 18, and St. Luke xviii. 20.)

The connection between the first three Commandments is as follows: God, as king of kings, demands in the first worship and faith, in the second honor, and in the third service. Many are of opinion that these first three Commandments demand that God should be honored in spirit, in word, and in deed, or in the opinion of St. Thomas Aquinas, in the reverse sequence, in deed, in word, and in spirit. St. Augustine refers them to the Unity, the Truth, and the Goodness of God. Others connect them with the doctrine of the Holy Trinity. But all these explanations are too fanciful to be suitable for a school-book.

In the last six Commandments God protects the highest good of man,— in the fifth his life, in the sixth his purity, in the seventh his property, in the eighth his honor, and in the ninth and tenth all his household.

3. The Six Commandments of the Church. There are in the actual legislation of the Church a great many laws and commandments binding under pain of sin. But they mostly relate to certain persons and classes only, or certain places and countries. There are comparatively few ecclesiastical laws which refer to all the faithful alike, and either absolutely or with

slight variations bind Catholics all over the world. On account of their universal character these are sometimes called the chief commandments of the Church, and they alone are the object of the corresponding catechetical formula. Although this formula, in regard to the order as well as to the number, varies very greatly in Catechisms written at different times and in different countries, yet for the last three hundred years it has been substantially the same as regards its contents. Pope Celestine V. (1294) enumerates four commandments: (1) fast and abstinence; (2) annual confession and communion; (3) the forbidden times; (4) paying of tithes. Bellarmin in his Catechism (1598) established the following six: (1) Mass on Sundays and holy days; (2) annual confession; (3) Easter communion; (4) fast; (5) abstinence; (6) forbidden time for marriage. While the law of tithes, tolls, and taxes in support of the Church is still found in many old and new Catechisms, Catechisms published in the United States instead of it add the law of supporting the Church, together with the other one "prohibiting membership in a secret society." This is undoubtedly a most wise and necessary innovation.

Children will conceive a greater regard and reverence for the commandments of the Church

if the Catechist can make them see how by their help she leads us on to a correct and more perfect observance of the Commandments of God and the Christian law.

4. The Seven Sacraments. The usual enumeration of the Seven Sacraments is that adopted at the Council of Trent. It is very thoughtfully arranged, showing at once their internal connection. The formula may be divided into three parts. To the first belong Baptism, Confirmation, and the Holy Eucharist, which were always administered in this same order in the first centuries of the Christian era. The spiritual life begun in Baptism was increased and strengthened in Confirmation, and gradually brought to final perfection in the Sacrament of the Altar.

To the second part belong Penance and Extreme Unction, the former to restore the spiritual life lost through mortal sin, the latter the complement of the Sacrament of Penance in danger of death by sickness. To the third part belong Holy Orders and Marriage. Unlike the foregoing, these two Sacraments can not be received by all, but only by certain persons, and serve not so much to insure the perfection of the individual as that of the whole Christian Church. Holy Orders, being the more worthy and honorable, takes precedence of Marriage.

5. The Lord's Prayer, Hail Mary, and the Angelus. The form of prayer taught by Jesus Christ Himself (Matt. vi. 9) is made a chief feature of every Catechism, because it includes everything which man can ask from God, and is the best possible model from which a child may learn how to pray.

Tertullian (240) calls the Lord's Prayer a compend of the Gospel. The division of the formula is quite perspicuous. After the opening address ("Our Father, who art in heaven," reminding us of the fatherhood and majesty of God, the chief ground of all prayer) follow the seven petitions, the first three referring to the honor due to God by all men, the last four indicating the various helps needed by man from God.

The Hail Mary and the Angelus are forms of prayer consecrated by the universal practice of the Church of God from the earliest ages. They must be explained to the children in the light of Bible History, in such a way as to make them understand the intimate relation between the Virgin Mother and her Divine Son. This will heighten their confidence in, as well as their love for, the Mother of God.

6. Works of Christian Mercy. These formulas serve to impress upon the children the different ways in which the love of our neigh-

bor must come to the relief of his bodily and spiritual needs. Until the end of the Middle Ages only six corporal works of mercy are mentioned, namely, those referred to by Christ in His discourse on the Last Judgment (Matt. xxv. 35). Later, however, in view of Tobias xii. 12 and Ecclus. xxxviii. 16, the burial of the dead was added to the list.

The seven spiritual works of mercy are not enumerated together in any one place in the Bible, but are gathered from passages scattered throughout the Old and New Testaments.

7. The Seven Capital Sins and the Opposite Virtues. The present formula is of recent date. Originally capital or chief sins was a term applied to those serious transgressions of the Commandments mentioned in Gal. v. 19. Pope Gregory the Great enumerates eight chief evil thoughts as the root of all sins. Since that time the term "Capital Sins" is used to indicate those evil inclinations in man which are the cause of all other sins.

The various formulas, though differing from one another, agree in putting pride in the first place, and in counting only such as can be easily reduced to the threefold concupiscence mentioned in 1 John ii. 16. There is nothing in the sequence of the various formulas to suggest any internal connection between the different

sins. The formula of the seven capital virtues was devised long after that of the capital sins, and was evidently suggested by the idea of their contrast.

Art. 6. — The Catholic Library

The reading of good or bad literature exercises a powerful influence upon the moral and religious life of man. With good reason has the press been called "a power," for by means of bad reading man can be completely corrupted, as by good reading he will be spiritually ennobled. This applies still more fully and with far greater force to children and youth, whose minds and hearts are by nature far more sensitive to every kind of moral influence. Again, it applies to all forms of literature, to books as well as periodicals and newspapers, to serious as well as light literature.

The apostolic warning of the Fathers of the III. Plenary Council of Baltimore, addressed to Catholic parents, should also inspire the Catechist with an earnest desire to help in realizing its wholesome lesson with his Christian Doctrine class. They say: "Not only should the immoral, the vulgar, the sensational novel, the indecently illustrated newspaper, and publications tending to weaken the faith in the relig-

ion and the Church of Jesus Christ, be absolutely excluded from every Christian home, but the dangerously exciting and morbidly emotional, whatever, in a word, is calculated to impair or lower the tone of faith and morals in the youthful mind and heart, should be carefully banished. . . . Let the family bookshelves be well supplied with what is both pleasant and wholesome. . . . Remember that the development of the youthful character is intimately connected with the development of the taste for reading. Of books as well as of associations may be held the wise saying, 'Show me your company and I will tell you what you are.' See, then, that none but good books and newspapers, as well as none but good companions, be admitted to your homes" (Pastoral Letter).

A well-selected and properly managed library for the use of the Christian Doctrine or Sunday-school class is one of the most powerful helps in the religious instruction of youth. Many excellent and most useful practical remarks on this subject may be found in Lambing (pp. 189 ff.) and especially in the series of articles on juvenile literature which appeared in the *A. Eccl. R.*, December, 1896.

In this matter two points deserve special attention, first, the selection of the books for the library; secondly, their use for the pupils.

A. *Selection of Books*

We would lay it down as a principle that "a limited collection of *suitable* books is more to be desired than filling the shelves of the library with every book for the young that can be found in publishers' catalogues. . . . For this reason great care should be taken in purchasing books" (Lbg., l.c.). Hence the Catechist ought to keep in view the following guiding principles: —

1. No book must be allowed a place in this library the contents of which are not in strict conformity with Catholic doctrine and spirit. "Not all books that bear the imprint of a Catholic publisher possess the essential 'Imprimatur' of Catholic tone and spirit; indeed, there are books having the distinct title of Catholic which nevertheless are anything or everything but Catholic. Let the quality, not the name or cheapness, of Catholic literature be the gauge of our selection" (*A. Eccl. R.*, l.c., p. 614). The main stock of the library ought to be books apt to arouse and foster the religious, moral, and patriotic sentiments of the children. While the books need not be exclusively ascetic and moralizing, or purely doctrinal, they ought not to be exclusively amusing; but even works of fiction in such a library ought to be such as convey a doctrinal or moral

lesson under an entertaining form, thus combining the agreeable with the useful. Again, it is easily understood that the books should contain more of what is worthy of imitation than shocking examples of vice and sin to be avoided. It is better to draw the young to the love of virtue by showing its beauty and merit, than to the hatred of vice by the sight of its horrible loathsomeness, although this latter means of Christian instruction may serve its purpose when wisely used, just as the black background of the painting brings out more strongly the beauty of the main figure or object. Again, the Catechist who selects the books for his Sunday-school library should remember that their principal aim is religious training, not the teaching of the English language. On this point the *A. Eccl. R.*, l.c., p. 571, very appropriately remarks: "The sensational fiction of the day we can well dispense with. Not so, however, with a large store of literature which, while not equal in form or ideal conception to the best works of literary art, are nevertheless rightly instructive and capable of engaging the childish imagination in behalf of what is true and beautiful according to the highest wisdom of Christian teaching. Our zeal for modernizing makes us far too exacting, and we cast aside as chaff the grain which still nourishes, although it may

not be of the richest or the latest production of the field. The freshest is not always the most healthful, despite the fact that the new theory insists upon its being so. Let us be glad to hold on to the good old store of Catholic books, and welcome their simple and at times inferior diction for the sound food which they furnish to the mind and the heart. Exact grammar and exalted expression, though very desirable features of a nineteenth-century education, are not the elements which educate or even refine; they make the child neither thoughtful nor moral." The same writer demands and explains that books for children ought to be instructive, elevating, and interesting.

2. In regard to the contents of the books for a Sunday-school library, it is evident that those of a historical and narrative character are the first on the list, no matter whether they refer to real facts or fiction. Events from Sacred and Church History, lives of Christ and His blessed Mother, of the saints in the Old and New Testament, biographies of holy and celebrated persons; then, also, the history of the country and its famous men, — all these books, written for children, should find a place in the Sunday-school library. As regards fiction, only a blind man who can not see the actual condition and happenings of the day,

could exclude it from a Christian Doctrine library. The great writer of American Catholic juveniles, Rev. F. J. Finn, S.J., closes an excellent article on the subject in the *A. Eccl. R.*, l.c., with these words: "Catholic stories for the young are, under present conditions, of the utmost importance, inasmuch as they supplement the training at school and at home; inasmuch as they divert our young people from dangerous, or at least useless, literary channels; inasmuch as they furnish God's beloved little ones with high ideals, which are received into minds the most plastic, the most open, the most sympathetic" (p. 580). Considering that a Sunday-school library ought to include books suited for the pupils of the lower and of the higher grades, it ought to include books adapted to the mental capabilities of the children, explanatory of Christian doctrines, of the Liturgy of the Church, of the constitution and external organization of the Church, of Christian life and its diverse phases (ascetics), etc. Even controversies and polemics in popular form may be sparsely represented, as they can do a great deal of good with the pupils of advanced classes.

3. A Christian Doctrine or Sunday-school library ought also to contain a sufficient number of books necessary and useful for the Cate-

chists, be they religious or lay persons. These, as we remarked in *The Sunday Companion*, November 4, 1900, may be divided into four classes: —

(*a*) Books on Pedagogy. There are certain general principles and rules which apply universally to the instruction of children and the education of youth, whether secular or religious; certain methods of instruction, whether the knowledge to be imparted be truths revealed by God or found by the unaided reason of man; laws of morality and conduct of the natural as well as the supernatural order. Again, there are some general rules and methods of keeping order and discipline in a class of children which apply equally to every kind of school, whatever the object for which the children come there.

It will, therefore, be of great help to every Catechist if he has some acquaintance with these general rules and methods of teaching a class of children, just as our teachers in public or parochial schools are supposed to have a sufficient knowledge of pedagogics.

Unfortunately we have not a single book on pedagogics written in English by a Catholic author and from the Catholic standpoint, that is, in the light of Catholic faith; while the current non-Catholic pedagogical literature is saturated with Protestant and materialistic doc-

trines. And yet the Catholic religion alone can teach the true principles of education, as it alone teaches the true doctrine of man's moral nature. A most interesting and highly instructive article on "The Literature of Pedagogics," written by a thorough scholar, Rev. Thomas A. Hughes, S.J., may be read in the *A. Eccl. R.*, July, 1895.

(*b*) Books of Catholic Information in General. No one can impart to another mind what his own does not first possess. Moreover, to make children "learn," that is, know and understand their religion, — the facts, truths, and laws of holy faith, — demands in the teacher a whole treasure house of religious and secular information from which he may draw whatever he needs for the purpose of explanation, illustration, comparison, argument, and persuasion. The Catechist ought not to be satisfied with being correctly informed on that subject only, whether in Catechism or Bible History, which the child is actually going to learn. He ought to know many other things that will help and assist him in making his teaching as attractive, interesting, useful, and easy for the child as it possibly can be made. Hence, he ought to have access to fuller expositions of Catholic faith or belief, the Commandments of God and of the Church, the Mass and

Sacraments, the liturgy, feasts, and ceremonies of the Church, the history of the Church, her organization, her religious orders, her foreign missions, her saints, etc. A Catechist's library should also contain a Catholic Dictionary, an Introduction to Holy Scriptures, some books on Catholic Controversy, an Apology of the Christian Religion, and Evidences of the Catholic Church.

(*c*) Manuals of Religious Instruction for Children. These books are to serve the Catechist as practical models, or examples and guides in the manner and method of explaining and imparting Catholic truth to children or classes of Christian Doctrine.

(*d*) Books explaining the method and manner of teaching Sunday-school or of conducting Christian Doctrine classes, telling the Catechist how to teach Christian Doctrine, what principles to follow and what means to use in order to make his ministry successful.

A number of books referring to the above four classes will be mentioned in the Appendix.

B. *Use of the Books*

When the Catechist has been successful in establishing a library for his school, it then becomes his further duty to urge the children to

the right use of those books, and to guide and lead them in their readings. Therein he should follow these principles: —

1. Give to them or let them choose only such books as are adapted and suited to their age, their mental condition, and their particular need. Spirago is of opinion that books should be given only to older children. He quotes Engelbert Fischer, an authority on juveniles, as saying: "Before the age of ten reading can not do much good, though it may do no harm. Children below ten should rather have outdoor exercise, play under the teacher's or parent's guidance, study good pictures, and listen to stories." Kellner, another authority, observes that "viewed from a pedagogic standpoint books for children from seven to eight years are, as a rule, abortions." While this may be perfectly correct in theory, American Catholics are placed before the actual condition that with them even small children of the above ages will and do read. Hence some provision must be made for them. Again, children must not be allowed to select the books from the library themselves; they must ask for a book from the Catechist or the person in charge of the library. By his wise and gentle guidance he will be able gradually to plant and foster in his pupils a taste for religious reading.

2. In the same spirit the Catechist must guard against the twofold danger to which children left to themselves are exposed: first, that of reading too much, and without thought and profit, and secondly, of reading fiction rather than facts, secular books rather than religious ones, and, as Lambing says, the story-book rather than the Catechism.

3. The Catechist ought to be well acquainted with the books in the library, in order to be able to recommend to the children those best suited for them. Let him also get acquainted with the books in the public library of the place. It is a well-known fact that not only Catholic adults, but also Catholic children, apply for books at the public libraries. It is of little use to tell them: don't read any books from the public library. Better train them to bring you the book they have got, or mention the one they desire to get, from the public library, and then tell them whether they may read it or not. Older children must be taught to discriminate between books that are good, such as are bad, and such as are indifferent. There is a great lesson for the Catechist in the words of the *A. Eccl. R.*, l.c., pp. 619 f.: "In conditions of society which are unfortunately past, it was possible to educate a child in the knowledge of what is good only, and to fortify it against

evil by habituating it to shun all inquiry into what is doubtful or wrong. To-day the spirit of curiosity is challenged by every scrap of newspaper, by countless books in every guise of intellectual and moral culture, by lectures and plays, which the child can not escape or avoid. The strength of true education is found no longer in knowing the right and *ignoring* the wrong; but in knowing that there is good and evil, that we must face and fight the evil." Once the Catechist finds an evil book in the hands of any of his pupils, he should not hesitate to warn the whole class against that book. It is foolish to fear that such an earnest denunciation will only arouse the curiosity of the children and make them ask for the book; as well might the father fear to warn his children against associating with a corrupt boy or girl of the neighborhood.

4. Occasionally the Catechist ought to ask the children privately what books and papers they read at home and give them suitable advice and warning. By these confidential inquiries he will often make surprising discoveries, and be enabled to do much good and remove much evil.

The parish priest or the head teacher of the Christian Doctrine class or Sunday-school should also have some resources from the

parish treasury or from parish contributions, which would enable him to reward diligent and deserving pupils by presenting them with suitable books. Evidently a great deal of good can be accomplished in this way by bringing Catholic literature into Catholic families for the benefit of the children no less than that of the grown members, who will undoubtedly read the books given to their children or their younger brothers and sisters.

CHAPTER V

PIOUS PRACTICES IN CHRISTIAN DOCTRINE

ART. 1. — PRAYERS

A. *Educational Importance*

"LET this be well understood, gentlemen: till you have seen your children pray at the Catechism; pray really, till the spirit of prayer has descended on them, taken possession of them, penetrated them in such a way that they say a prayer which is not only in their book and on their lips, but in their hearts, — you have done nothing yet. It is when they pray, and then only, that the work of God begins to develop in their souls" (Dpl. pp. 193 f.). Furniss (p. 45) opens his chapter on "Prayer" in the Sunday-school with the categoric statement, "It is of the highest importance for children to learn to pray well." Prayer holds such a prominent place in Christian Doctrine not only because of its absolute necessity for all, — being the universal means of salvation for every one, — but also because of its great educational value. "Prayer is one of the most effica-

cious means of religious-moral education. It greatly assists the instruction and education of the child, and exercises a supreme influence upon the religious life, even in later years" (Sch. p. 45). All Christian educators are agreed, moreover, that this instruction must be given to children in their early years, so that their hearts and wills may be trained to cherish and practise prayer, from the very moment when their reason awakens, and by prayer in turn to be ennobled, strengthened in innocence, and protected against the first temptations. It is true that children ought to learn their first prayer from their mother at home, and many (Spirago thinks that nowadays it would be nearer the mark to say "some") know the usual prayers long before they come to Christian Doctrine. Yet how many of our young children do not pray at all; how many pray badly, either because they have never learned to pray well, or, if they have, have forgotten it by reason of the thoughtlessness and the restless activity of their nature. Let the Catechist try the experiment; let him ask the children just entering the first grade of his class what prayers they know, what prayers they actually do say, and how they say them. The result will often be quite surprising, and give him a great many practical "points." In doing this, however, let

him show extreme kindness to the neglected children, and be very careful not to blame or censure their parents. His first duty is to gain the confidence and goodwill of these poor neglected children, and he will have no difficulty in teaching them to pray.

Prayer must be an integral part of Christian Doctrine throughout the whole course, no matter how many grades it comprises. Moreover, it must be not only practised in all classes, but it ought to be taught as well. We consider it to be a serious mistake to think that "only the small children must be taught prayers." In Christian Doctrine our Catholic children must gradually be instructed in all the usual prayers and forms of Catholic devotion. It is therefore a great improvement upon our former programmes, when the Philadelphia, New York, and Buffalo courses make "prayers and devotional exercises" and their explanations a standing subject for at least the first five years. The New York course introduces "indulgenced prayers" in the third year; the so-called greater antiphons of the B. V. M. in the fourth year; the Rosary in the fifth year; the scapular of the B. V. M. and the Apostleship of Prayer in the sixth, together with simple "meditation," which is continued in the seventh year — a most praiseworthy innovation.

It is unnecessary to say that in all these things the one great object to be attained is not the memorizing of some stereotyped forms of prayer, nor the mere intellectual understanding of their meaning, but the devout practice and spirit of prayer in the children. "Teach the children not only to *know* their prayers, but to say them *prayerfully*" (Buffalo course, p. 4).

B. *Forms of Prayer*

The question to be answered is what kind of prayers should be taught in Christian Doctrine. While there will naturally be some difference of opinion in regard to particular prayers, yet the following may be accepted as general rules: —

1. The children are to be taught only the more necessary prayers, that is, those which are to be said daily and others which are frequently used by Catholics. Prayers which are the most frequently used may be printed in the Catechism, and as they form its very groundwork and skeleton, ought to be given a place in the beginning, not at the end of the book. However, the Catechism must not be made a prayer-book, and children must not be allowed to take it to church on the plea of learning their prayers from it.

2. The prayers should be learned by the children in the order in which they are first needed, for instance, in the very beginning the common Catholic prayers, *i.e.*, the sign of the Cross, the Our Father, Hail Mary, Apostles' Creed, and the Angelus. Then the Acts of Faith, Hope, and Charity, of Contrition, the Confiteor, the so-called daily prayers for morning and evening, the Christian salutation, "Praised be Jesus Christ: Forever, Amen," the prayer to the Guardian Angel and the Patron Saint, grace before and after meals. In the succeeding grades they should learn pious aspirations and prayers corresponding to the more favored devotions practised in the Church and enriched with indulgences. Also prayers to be recited in concert when at Mass, or before and after confession and communion. All these prayers must be plain in expression, simple in thought, and short in form, although all need not be learned by heart. Long forms of prayer for children are an abomination when viewed from the point of pedagogy. The Stations of the Way of the Cross are an exception; they are a great favorite with children when said in common, being in fact nothing but a series of short meditations and prayers which can easily be explained. The same is true of litanies. In this connection Dupanloup men-

tions "a holy device" which he deems truly excellent, namely, a litany to be composed by the Catechist, containing the names of all the patron saints of the children and having that litany recited from time to time in class. "You will understand that to hear one's baptismal name pronounced and then to hear one's patron saint invoked, has something in it which is pleasant to every child. Besides, the story of each of the saints invoked can be related to the children one by one, or at least some striking fact in his life. This interests the children; it leads them to imitate the saints, and inspires them with a real confidence in their protection" (pp. 337 f.). It would be a most excellent practice, and one that could be made without much labor or research, to say before the lesson a short prayer (taken from the Breviary or Missal) in honor of the saint whose feast happens to fall on the day or days when Christian Doctrine is held. The children learning the saint's name might be asked about him, and if they answer well be rewarded with a picture of the saint (if it can be had, otherwise with another one). The cost is a trifle, the gain for child and Catechist immeasurable. In this way Catholic children would be trained to honor their patron saints and to observe the old and genuine Catholic custom of observing their

patron saint's day, instead of following the essentially Protestant custom of celebrating one's birthday.

3. Where there are certain definite forms or formulas of prayers, whether officially prescribed or established by ecclesiastical custom, general or national, these formulas ought to be strictly followed. "Although the formulas of prayer are something merely external, they must by no means be neglected. Christ Himself taught us this by teaching His Apostles a definite formula, and the Church follows His example. Such a formula is far more necessary for children than for adults" (Sch. p. 297). Dupanloup, speaking of the Acts of Faith, Hope, and Charity, says: "Some one will say, perhaps, that for these acts there is no absolute need of prescribed formulas, nor of a particular set of words. Leave all that, gentlemen, for theorists. For you, who are, above all, practical men, do you maintain that forms are not only needful for all, but that they are even necessary to most men. . . . Be very anxious, therefore, that there shall not be a single child in your Catechism class who does not know by heart the words of all these Christian Acts." The rule laid down in the New York course in regard to the Act of Contrition applies equally to the three theological acts:

"The form of words in which the latter is taught in this grade (II.) should not be changed for any other during the school life of the children." In other words, use the same formulas throughout the whole course of Christian Doctrine. We are inclined to extend this rule to all the prayers which are learned in this class. In the upper grades, beginning with the first confession grade, they ought to be such in thought and expression that they may still be used by the children after having grown to adult life. Sentimental thought and phrase must be avoided. Diminutives and "baby talk" are out of place in prayer. Such phrases leave no impression, and become utterly unsuited to grown up children, who, not knowing any other forms, will be tempted to omit these prayers altogether.

4. With very small children preference may be given, by way of exception, to prayers in rhyme. They are more easily remembered, and the children like them better. If forms of prayer are attractive, children are more easily won to use them. The use of rhymed prayers is entirely in accordance with the spirit of the Church, which loves to praise God in hymns and songs. Schöberl says very truly: "There is nothing prosaic about the holy Catholic Church; almost involuntarily all her praying

turns into song and rhythm. Even her prayers written in prose, and the readings from the Holy Scriptures, she recites in musical intonation. The Creed and the Our Father, two chief items of every Catechism, are sung in every High Mass. In fact, whenever the Church prays, she breaks out into poetry, and sends forth her aspirations to Heaven in psalms, in hymns, and in canticles. Will it not, therefore, be truly fitting that the small Catechism should clothe in the poetic guise of verse the prayers used daily by the children, and call beautiful music to aid it in making those prayers still sweeter and more harmonious in the ears of God as well as of the child?" (See also Eph. v. 19; Col. iii. 16.)

5. Children of the higher grades, say from the fourth year, ought to be instructed in the use of free and spontaneous prayer, independent of formula or book; they ought to be shown and trained how to pray to God in their own words just as and when their heart prompts them. Explain it by the example of Christ in the Garden of Olives or on the Cross; other instances can be found all through Bible History. Let the Catechist use occasions when the children are more deeply moved and affected, for instance, at a funeral, during a storm, at the news of a great disaster, at a

special celebration or feast. Let him say a corresponding short prayer and make the children repeat it. These are truly object-lessons in prayer.

C. *Method of Teaching Prayer*

1. The most important and more usual prayers must be learned by heart, as children, and, in fact, most adults, are unable to express themselves in their own words. It may be done in the following manner: the Catechist recites the first sentence very clearly; it is then repeated by a few pupils, singly, and then by all the children in concert. Then he recites the second sentence, which is repeated like the first, and so on, until the whole is learned. As this work is very tedious and wearisome, it should not be continued long. After going once through some prayers in this manner, it is better to turn to something else, and resume the former exercise at a later hour. Here the proverb is applicable: "*Gutta cavat lapidem non vi sed sæpe cadendo*" (Not the weight of the drop, but its constant dripping, wears the stone). As mere mechanical recitations of formulas demand no mental effort, they are best kept for a time when the children are tired of a lesson and need a change.

2. The Catechist should be particular to see that the children accustom themselves to make the sign of the Cross correctly and reverentially. The first exercise will be somewhat of a class exercise in gymnastics. The children place their left hand at the lower end of the breast; then let them move the right hand up and down a few times, from the forehead to the breast, then again a few times from the left to the right shoulder across the breast. The thumb of the right hand should be a little parted from the fingers, which must be neither spread out in every direction nor held as stiff as a board; neither must the hand form a fist with the thumb sticking out. After these preliminary exercises, and having previously learned the words, let them make the full sign in this way: First join the hands before the breast, separate them, and place the left below the breast; with the right hand touch the forehead, saying, "In the name of the Father"; then touch the breast, saying, "and of the Son"; then touch the left and right shoulder, saying, "and of the Holy Ghost"; at the "Amen" join the hands again before the breast.

The children should also be taught the so-called triple Cross, which the Church orders us to make at the beginning of the Gospel in the Mass, and which ought to be made also, as is

evident, at the reading of the Gospel before the sermon. This consists in making a small cross on the forehead, over the closed mouth, and on the breast. Its extremely simple yet profoundly rich meaning is that by the Cross of Christ we beg for the grace to understand His word by our mind, to profess it with our mouth, and to practise it with our heart.

If there are so many children and young people who make the sign of the Cross in a most irreverent manner, no little of the blame must be charged to careless Catechists. How often, when watching a school of children file into church, are we reminded of the following passage in Lambing's excellent book on "The Sacramentals": "If a person were to stand fifteen minutes at the door of almost any of our churches on a Sunday morning, and look at the motions gone through by not a few of those who enter, he would be safe in concluding that if they were reproduced on paper they might as readily be taken for a Chinese manuscript as for anything else; but it would require a stretch of imagination to see in many of them what they were intended to represent" (Ch. v. "The Sign of the Cross," p. 67).

3. Although it is not necessary, as we have remarked before, that children should understand exactly the prayers they recite, yet it is

evidently of the greatest advantage if they have at least some knowledge of what those prayers are and mean. Hence they ought to be explained as far as the children are able to understand them. These explanations will, therefore, differ in extent as well as in form, according to the different grades and the greater or less capacity of the children. It will be necessary to explain words and terms as well as sentences. Sometimes the origin and history of the prayer, the different uses of it in Liturgy, will help to make the instruction more interesting.

The prayers learned and explained must be often reviewed. Children easily forget what they have memorized, unless the matter be continually kept before their minds. Such reviews may be made at the end of a lesson or when there is a pause or interruption. Not only the form or words should be repeated, but also there should be an explanation. This can best be done by questions testing the children's understanding.

But all this learning, reviewing, and testing of prayers must be most carefully distinguished from the devout act of praying. The children must be made to know and feel this important difference between the mere "drilling" and the external expression of internal devotion. Hence, while exercising or practising only,

they should not be allowed to fold their hands as when in the act of praying.

4. The Catechist must, therefore, teach the children also what devotion is and how it may be excited in the heart; in other words, he must teach them, in a way adapted to their mental condition, the nature and motives of prayer long before he reaches that chapter in Catechism. He must not merely drill and train the children how to say prayers; he must make them actually pray with attention and devotion, in and out of class. In class, he must himself pray with them before and after, and as occasion may call for it, also during the lesson. These prayers in school should all be said aloud, because the Catholic religion exacts the public profession of faith, and because most of the children could not easily pray in silence while together in class. As an exception only, the Catechist or some one child may pray aloud whilst the other pupils follow the prayer silently. When saying these prayers the children should speak neither too loud nor too low, but should pronounce every word reverently and distinctly. They should stand with their hands folded on their breasts and their eyes reverentially fixed on the crucifix. The Catechist should maintain the same position. School prayers should not be long, and the

younger children should have shorter prayers than the more advanced pupils.

The Catechist should also see that children make prayer a regular practice at home, reminding them to say their daily prayers regularly every morning and evening; asking them now and then whether they have said their prayers, and if so what prayers. If a child hesitates a while before being able to tell what his daily prayers are, the suspicion is well founded that he has not said any at all.

Herein, however, let the Catechist beware that he does not overburden the children. Follow as a principle: Rather a little than too much. Father Furniss offers some excellent practical advice on the subject (pp. 38 ff.): "If I prescribe to a child for its daily use a morning offering half a page long, or an examination of conscience of bewildering length, or long prayers, or prayers of hard words and long sentences, . . . in all these cases a child is supposed to do what morally speaking it can not do. What then is the consequence? The case of the child will be like that of a beast of burden. . . . Lay upon it a load which is above its strength, and the beast will kick it off and escape. . . . If I want, then, to regulate the pious practices of children, the right way is, not for me to sit down and write what I might

speculatively suppose it would be reasonable for them to do, but I should go and be in personal communication with the children for years, and understand them and know their ways, and see with my own eyes and by my own experience what they do and can do and will do, considering all circumstances."

5. Let the Catechist remember that, in teaching children how to pray well, "example will be the best instructor" (Buffalo course, p. 4). "The example of a teacher is the best guide for children in the manner of praying" (Sch. p. 298). Says Lambing (p. 163): "Teachers of the prayer-class should be careful to recite the prayers and especially sacred names with becoming reverence. How sad it is, if not scandalous, to hear teachers recite prayers in a tone that sounds more like upbraiding than supplicating Heaven, and repeating the holiest names with an indifference that savors more of the street rabble than of the sanctuary!" A very important observation, too little noticed by many priests, is here made by Dupanloup (p. 199). If the children of the Catechism are to learn how to say prayers devoutly and reverently, all the teaching and example of the Catechist will avail nothing when priest and people of the parish destroy, by their bad example, what he has built up. "In many parishes not only

do the people respond badly in the prayers, hurriedly and confusedly, and murmuring the words rather than articulating them; but even the part said by the priest, is it always recited as it ought to be? Is it clear, distinct, the spirit of faith breathing in it? Is it done so that the people can hear well what the priest says? How deeply is it to be regretted, if it is the priest himself who sets the example of unbecoming haste." These words apply in a very particular manner, unfortunately, to far too many Catholic parishes in America. What wonder if the children of such places do not know how to pray.

On the necessity of teaching children not only devotion but also reverence and the "fear of the Lord," see Manual, pp. xiv. f.

6. Lastly, it belongs to this part of Christian Doctrine to teach children how to use the prayer-book aright and with profit (Dpl. p. 195), and to help them in the selection of books suited for them. It can be safely stated that of all the children's prayer-books in the market one-half ought to be "cremated." A Catechist guided by the rules given in this and the following articles, and above in the article on Liturgy (p. 148) will easily know what a good prayer-book for children ought to be.

Art. 2. — Sacred Hymns

A. *Educational Value and Use*

1. The singing of hymns has a great educational power. This truth can be attested especially by missionaries who work amongst barbarous nations. Religious chant disposes to devotion and moves the heart, since it is characteristic of the different tones of the voice and of music to call forth corresponding emotions in man. St. Augustine assures us that he was even moved to tears while listening to the singing of sacred hymns and psalms. Again religious chant awakens in us a longing after heavenly things, and excites in us a loathing of the sinful enjoyments of the earth. Lastly, it renders the assistance at divine worship pleasant, and draws us powerfully to the house of God. For this reason the saints can not find words enough to extol the importance of the sacred chant, and many celebrated and learned servants of God, such as King David, St. Ambrose, Bishop of Milan, Pope St. Gregory the Great, have bestowed much care on the cultivation of sacred hymns and sacred song. St. Paul, too, repeatedly exhorted the Christians to the singing of hymns (Eph. v. 19; Col. iii. 16). On this religious influence which

the singing of sacred hymns exerts upon the faithful in general, see the beautiful chapter "On Congregational Singing," by Cardinal Gibbons in "The Ambassador of Christ."

Dupanloup devotes a whole discourse (pp. 179 ff.) to the singing of hymns in Christian Doctrine. Speaking of its educational advantages he says: "The singing of hymns during the Catechism is one of the most powerful means for at the same time instructing the children soundly, touching their heart, lifting up their soul, and converting them. . . . They have, further, this very great advantage, that they oblige the children at the same time to make all sorts of religious acts, acts of faith, of hope, of love, of contrition, of good resolve, etc. All these acts, in fact, are to be found in the hymns. . . . Besides, in the Catechism one is not confined to having the hymns sung; they are explained, they are developed, their beauty is shown to the children, who are made to feel their force and unction; and there is no kind of discourse to which they are more alive. . . . If well arranged and alternating with other parts of the Catechism, the singing prevents weariness in the children, it refreshes them, it rests them after the more serious exercise just finished. . . . Finally, singing the hymns helps to keep order and silence, and prevents the

distraction of children at certain moments which is almost inevitable."

Father Furniss, speaking of his wide experience with children, says: "Frequent singing for a very short time had the very best influence with children. But it was found that singing could be employed not only to attract and please the children, but to a considerable extent as a substitute for the painful task of learning by heart. . . . Singing of the mysteries and prayers was tried instead of, or rather in addition to, learning by heart, and the object was accomplished with tenfold facility" (p. 19). He strongly recommends, as an easy and quick method of learning the essentials of Christian Doctrine the singing thereof in class. "It has been tried in a number of Sunday-schools and has been found to be very successful. . . . To learn by repetition only the prayers, principal mysteries, sacraments, commandments, etc., is to a child a fatiguing and distasteful task; to learn them by singing is a child's delight" (pp. 23 ff.). Book IV. is wholly devoted to a detailed statement of this method of "Singing the Christian Doctrine," and most excellent and practical directions are given in Chapter I., which we heartily recommend to the attention of Catechists.

The Conspectus for the examination of teach-

ers in the Diocese of Cleveland says upon this point: "Music induces a spirit of devotion, and song combined with religious feeling receives its holiest sanction and its highest significance. For the impressiveness and beauty of our Catholic service, singing in schools becomes incontrovertibly of prime importance. . . . It is perhaps not necessary to remind teachers that church and religious songs must needs form the main part of the chosen songs, not merely for the aim of induction into taking part in religious service, but also to show the child the close connection between church and school, as in Catechism." The Teacher's Manual of the Diocese of New York, p. 106, gives a list of hymns which "should be learned by all the children of all the schools for use in congregational singing." The Philadelphia course prescribes the singing of "church hymns and national songs" for every grade.

2. Naturally, where these regulations are observed in the Catholic schools, it will be an easy matter for the Catechist to make the singing of hymns a regular feature of Christian Doctrine, and he need not lose much of his valuable time in first teaching the children the sacred songs; possibly the only thing left to him in this respect may be the explanation of the text. But where there is no Catholic school,

it will often be the duty of the priest or Catechist to teach the children some sacred hymns. Happy if he have some musical training enabling him to do this work, or if he find some good person, man or woman, willing to do it for him. In this the following rules ought to be observed: —

(*a*) Only those hymns should be learned and practised that are usually sung in church, whether regularly or only at certain seasons, whether by the children alone or by the whole congregation. It would be a loss of time to practise such hymns exclusively which the children will never sing after leaving school. Before practising the melody and learning the text by heart, the latter should be explained to the children, so that they may understand the meaning of the words they sing; they may also be told the history of the hymn; its liturgical character and use might also be explained when children are sufficiently advanced to profit by such lessons. As a rule, the text of at least the first few strophes ought to be learned by heart and that, if possible, before the children are taught its melody. They ought to be taught by the living voice of the teacher, not by the organ or the violin. It may be well first to train a few children who have a good ear and voice; the rest will learn by listening and will more easily

follow the lead of those few when practising themselves.

(*b*) Variety and change can be brought into the class by alternating between boys and girls, between one side of the class-room or church and the other, between a sort of choir and the whole class. While the children must be trained to sing with a loud, clear voice, they must not be permitted to scream. There should be neither too much of a hurry, nor, on the other hand, any dragging along, which makes singing heavy and tedious. (See the excellent rules given in Furniss, pp. 84 ff.) The Catechist, or whoever practises with the children, must always lead and direct them, like the leader of an orchestra. "A Catechist who does not sing with the children surprises them and does them no good. . . . Either zeal or piety is wanting in him, or health" (Dpl. p. 183). If ear and voice are wanting, he ought at least to show his interest by teaching the children the words and meaning of the hymns.

(*c*) The hymns learned should be turned to good account at suitable times in Christian Doctrine. For instance, a hymn suited to the season of the Church might be sung now and then, instead of the usual prayer. Moreover, during the instruction itself an appropriate hymn might be sung in order to let the chil-

dren pour out the religious feelings just awakened in them.

The Catechist must make sure that all the children have the hymn-book used in the parish or in the diocese. It ought to be a prayer-book too, containing the usual prayers for Mass and for the reception of the Holy Sacraments. He must have the book shown to him from time to time. In doing this he will occasionally find that some of the children, having thrown away or lost their books, use a hymn-book which perhaps is not even Catholic. The Catechist must take care that the poorer children get their hymn-books, as well as their other school-books, free. Moreover, he must see that the children know the hymn-book well, and that they always bring it with them to church and Christian Doctrine.

(*d*) The cultivation of sacred singing becomes thus a part of Christian Doctrine. Since a good hymn possesses an irresistible force and exercises a powerful charm, all authors of new religious or political creeds have sought to get an entrance for their principles by means of songs. Hence the knowledge and love of sacred hymns on the part of the children must not be a matter of indifference to the Catechist, particularly as the reform of Church singing can only succeed when it is begun by the school children, who must be the teachers of the people in God's

house. See Cardinal Gibbons (l.c., pp. 359 f.), where he quotes the III. Council of Baltimore, expressing its desire that the children in our parochial schools should be taught and exercised in sacred chant.

B. *Requisite Qualities*

1. The hymn must be a song and not a sermon. The primary object of a song is to manifest the emotions and feelings already aroused in the heart, and to inflame them still more. It is not its aim first to awaken such emotions. To excite the feelings is the work of the discourse or, as the case may be, of the sermon. When the sentiment is awakened through the discourse, it generally finds expression in song: we like a hymn after a striking sermon. It is, therefore, the expression of the sentiment awakened. A good hymn must be so constituted as to compel one involuntarily to sing. Even before the composer has set it to a melody it must be music, *viz.*: music of the language, hence the lyric poet is called a singer, and the "bard" of old is the poet who sang his own poems. It is a great fault when the hymn is turned into a sermon on faith or morals, when it offers advice or even reproach to those who listen.

There is another reason why a sermonizing

hymn is an unnatural thing: the true hymn is a kind of prayer and is addressed to God. When it assumes to preach, it preaches to God. Such hymns, by some one aptly called "lyrical drift ice," do not bear any fruit, because man feels repelled by them, since he is lectured out of place.

2. The *air* (melody) must be solemn, as in plain chant, and lively as in a popular song. From the first it borrows its sublime gravity and earnestness, which does not mean a heavy and slow dragging of notes; from the second its liveliness and mobility, which does not mean the gay and flighty ditty. Hence it is absolutely unbecoming when hymns are set to secular airs, which cater to passion or sensuality. If to use sacred vessels for secular purposes deserves punishment (King Baltassar), it is a crime to sing holy words to worldly melodies. By means of the melody, the words are transposed into fitting tones, that is, into music. These tones must be in perfect accord with the devotional sentiments expressed in the text, and strengthen its effect; otherwise the hymn is ineffectual.

3. The *text* of the hymn ought to breathe the spirit of the Church, be dignified, and calculated to edify; it must not contain anything offensive to faith or morals, or any ridicu-

lous expressions or worldly sentiments. Again, the *contents* and the *form of expression* of the hymn should be popular. A Church hymn should not express the individual sentiments of only one person, which might differ greatly from those of the majority of other men; it must express the common religious thoughts and feelings, the sentiments of the whole Christian people. Moreover, the expressions and language of the Church hymn should be borrowed from the ordinary, plain, and expressive speech of the people (not indeed slang nor yet scientific language). For this reason, the best hymns are those which have stood the test of centuries, the worst, as a rule, those which are borrowed by translations. Therefore let the old hymns be cultivated. In them prayer finds a natural, simple, and popular expression. In olden times people seem to have understood how to compose standard hymns, while our age, being more industrial and political, is less capable of doing it. Moreover, the old Church hymns should find favor with us out of piety toward our forefathers. There is something noble in the fact of the people singing exactly the same holy songs that their fathers sang in olden times. Some of the most beautiful Catholic hymns were retained by the Protestants at the Reformation; though they are now used by those of

other creeds, they have not, by that circumstance, lost any of their beauty and value. There are also beautiful hymns composed by Protestants, against which hymns there is not the slightest objection from a Catholic standpoint. In old hymns, however, a revision of the text is necessary here and there, as there are sometimes words in them which are no longer in use, or which have now a different meaning. Yet this revision must never be made at the expense of the thoughts contained in the hymns. A little want of smoothness in the verse or rhyme must be allowed to pass, rather than have the character of the hymn changed or disfigured.

4. Hymns *sung at Mass* must be short. Long hymns (during Mass) are to be condemned because they leave no room for the silent devotion of the heart. . . . This constant singing (the Protestant manner of praying) is not Catholic, and does not promote devotion, but rather disturbs it. He who is continually singing can not enter into the spirit of the mysteries which are being solemnized on the altar, and which require a silent and calm reflection. "He who is continually singing at divine worship never learns to pray" (Bede Weber). "Those who pray most fervently are, as a rule, not the most assiduous singers" (Thalhofer). The chief

thing in assisting at the holy sacrifice of the Mass is always the silent devotion of the heart, which only at certain moments breaks forth in sacred song. Hence, the children must have an opportunity to pray as well as to sing. To both, prayer and song, the principle "Enough is as good as a feast," equally applies with the other, "Too much is hurtful" (*Omne nimium vertitur in vitium*).

5. It is important for the Catechist to remember that not every good hymn is suitable for children. Just as there is a difference in the prayer of the grown person from that of the child, and as we speak in different words and tones when addressing children than when speaking to adults, so there ought to be some difference between the hymns adapted more for children, and those better suited for the whole congregation. While children's hymns may easily be sung by the congregation, the reverse is not always true. Yet, while undoubtedly thought and melody must be adapted to the nature of children, it is a serious mistake (though unfortunately widespread) to think that children can not learn and relish a serious and grave melody, and that only very easy and pleasing, soft and sentimental, melodies are fit for them. Again, it is positively false to say that hymns expressing great Christian mysteries and high

and noble Christian sentiments are unsuited for children. The heart of the child, in which the Spirit of Truth dwells, offers a home for every Christian mystery and prayer. Though the meaning of the hymn be not fully understood, that Christian soul unconsciously divines the hidden truth. It is not so much the contents of the sacred hymn that must decide its selection for the children, but rather the form and mode of expression, and its language, which must be that of the heart, not of the intellect. The sacred hymn on the lips of the child is not a class recitation: it is prayer and worship.

Art. 3. — The Holy Sacrifice of the Mass

A. *Hearing Mass*

I. The importance of the devout assistance at the holy sacrifice of the Mass as a most weighty factor in the religious and moral education of the young can not be overlooked.

1. Not to mention the spiritual grace and direct supernatural effects produced in the soul of the devout worshiper, even the external celebration of this mystery suggests to the minds of children wholesome thoughts, as it brings forcibly to their hearts the great sacrifice and oblation offered up by the Saviour of the world, and reminds them of the infinite

justice and abounding mercy of God the Father. The fact that the child must observe interior recollection, attention, and a reverent attitude during the service, is a religious training in self-control and humility. In church, where rich and poor sit and kneel together, without distinction, he is forcibly taught that in the sight of God all men are equal. In the sacrifice of the Mass, so often offered for those who have passed from this life, the child will learn piously to remember the dead. The common prayers, the hymns and psalms, during divine service, will exercise an ennobling influence upon him, while the sacred pictures in the church will call to his memory many a solemn and sacred truth learned in Catechism. "If the whole of religion, the Incarnation, Redemption, all our highest mysteries, are included in the Holy Sacrament of the Altar; if there are brought into practice the highest religious acts, adoration, prayer, gratitude toward God, thanksgiving, atonement for sins, — how important it is that the children should be made to understand all this, that they should be given the habit of assisting at holy Mass with great faith and real devotion" (Dpl. p. 316). "It is no less necessary that the children should very early know how to listen to the Mass, that they should know what the holy Mass is. In the

little Catechism we have the leisure to explain the holy Mass to them, bit by bit, and thus to teach them, together with a just and true idea of this great sacrifice, the right way of assisting at it" (*Ib.* p. 274). Clearly, the explanations here mentioned in regard to the Mass are not the full and systematic lessons of that part in the Catechism, but precisely "bits of information" given at opportune moments in a free and familiar way, beginning in the first grade, and being continued and enlarged through the succeeding grades. While to the unobservant mind of the children there may be no orderly connection between these short explanations, there must be "system" in their succession as laid out in the teacher's mind.

2. Children must be made to attend regularly at Mass on Sundays and feastdays of obligation, to comply with the law of the Church. But they should be taught to assist also on weekdays, being led to do so by the strong religious motives supplied by the great mystery, its majesty, beauty, and treasures. Here the question arises: Is it well to have a special children's Mass on Sunday, where only the children and youth of the parish, but no grown people, will be admitted? We answer: By all means give the children their own Mass,

whenever and wherever possible. The earnest chapter by Father Furniss, that zealous apostle of the Catholic children of Ireland, on this subject (p. 269) applies to our American conditions as fully as to any other country. "From experience we have no hesitation in saying that when there is a special Mass for the children, and a proper means adapted to make the children hear Mass well, and with knowledge of what they are about, the number of children who hear Mass on Sunday will be greater by two-thirds than in ordinary circumstances. Moreover, such a large number of children will never be got together either at day school or night school, Sunday-school or any other time. At such a Mass alone, a priest will have before him the children of the parish. . . . We conclude this subject by affirming three facts: (1) If there be not a special Mass on Sundays for children in populous places, great numbers of them will not hear Mass at all, because the most powerful means which can be employed to attract children, the power of association and sympathy of numbers, is not employed. . . . (2) If the children during this Mass are left to themselves, the greater number of them will do nothing, or worse than nothing; for they will misbehave. . . . (3) If they are assisted in the manner indicated, those latent good dispo-

sitions which the word of God declares to exist in children will be developed, and the holy Mass will become the most powerful of all means to train them in virtue and Christian knowledge. . . . These things are affirmed, not on conjecture, but because the experience of years has proved them to be true."

II. In regard to the actual attendance at Mass, the Catechist must train the children to regularity and reverence.

1. Children must come to Mass regularly and be on time. The Catechist must insist strictly on attendance at Sunday Mass; but a certain latitude may be allowed where attendance on weekdays is the rule. Let him beware lest children get the wrong impression of being equally bound to hear Mass on weekdays as on Sundays. This would do harm. The difference of obligation must be clearly explained to them.

To secure regular attendance observe the following: —

(*a*) The children all assemble in the schoolroom before the set time for Mass. The teacher should see that they are all there. It prevents the children from that abominable habit of hanging or running about the corners of the church, and it insures good order and behavior in going to the church. The children must

walk from school to the church in proper order, either single or double file, as the case may be. They return from church to school in like manner. Under certain conditions this may be also advisable after the children's Mass on Sundays, when they will disband at the schoolhouse.

(*b*) It is a good plan for the Catechist to select in every class two or more pupils to report to him at the next Catechism class any scholars who have absented themselves from Mass. Where possible the school-teachers ought to be made responsible for the attendance at Mass of all their pupils; they must report absentees to the Catechist.

(*c*) Children who fail to attend Mass must personally report to the Catechist at the next class, and state the reasons for their absence. The following are good excuses: illness of the child or of any member of his family circle; bad, severe weather, which makes the roads impassable, or which might injure the health of the delicate children; the command of parents to stay at home.

Generally speaking, all that is needed to remedy the evil, in case of children absenting themselves from Mass, is a friendly letter or note to the parents or guardians. If this does not help, let the Catechist personally call upon

the parents. If it turn out to be the parents' fault and they do not amend, a public censure may be made in church, without, however, in any way mentioning the name of the family.

2. To insure reverence and devotion from the children at Mass, to prevent them from conducting themselves improperly, and to lead them to join in prayer with the priest, the Catechist should use the following means: —

(*a*) Beginning with the Bible History, he must inculcate the honor due to the house of God, when telling of Moses and the burning bush (Ex. iii.), the sons of Heli (1 Kings ii.), Baltassar (Dan. v.), Heliodorus (2 Mach. iii.), and the driving of the buyers and sellers out of the temple (Matt. xxi.); he ought also to lay special stress on the sublime character of the sacrifice of the Mass, when speaking of the sacrifices in the Old Testament (Abel, Noe, Melchisedech, Abraham, and Aaron).

(*b*) He should take them to church when no service is going on, and show them and practise with them how to enter the sacred building, to take holy water and with it to make the sign of the Cross properly, how to genuflect, how to take their places in the pew, how to kneel, to sit down, to rise, how to come from their pews, to stand in the aisle, and how to

leave the church when their devotions are over. These are often trifles with grown people, but not so with children. If it is necessary to show children how to hold a slate-pencil or a pen, how to make letters and figures, or how to behave at home or when visiting with others, surely it seems no less important to show them how to pray with due honor and reverence to the God of their love; nor can we overlook the powerful, though unconscious, influence of these external observances upon the mind and heart of children. It holds true even with grown persons. At these visits to the church the Catechist ought to explain to his pupils on the spot the meaning of the different objects in the house of God. The better the children understand the signification of all they see in church, the more recollected and devout they will be in God's holy sanctuary, and the more they will love to visit it.

(*c*) In church suitable seats must be provided for the children, and each pupil should have his or her own place properly assigned. They should be where the altar can be well seen, and should not sit too close together lest they be tempted to tease one another. They should not remain in the same position for a long time, and should kneel only during the more important and sacred parts of divine

service. By these precautions they will be guarded against fatigue and distraction.

(*d*) The children must bring their hymn-book and prayer-book with them, and take part in the prayers and songs, so that they may not remain idle during the service.

(*e*) The children require supervision in church, especially at Mass. Bad behavior must be punished. In church a quiet warning, such as an earnest look, a "bst," or an uplifted finger should suffice; more serious reproof or punishment must be reserved for the schoolroom.

(*f*) In order that the children may pray in union with the priest at the altar they must be taught what to do or to say when the altar bell rings.[1] In the intervals between the ringing of the bell they must take part in the common devotion then going on, be it prayer or chant.

It is a mistake to expect children to follow in the vulgar tongue all the prayers of the Mass said by the priest. To understand the entire service of the Mass even the mature

[1] We have no patience with those who will not allow the altar bell to be rung except where the rubric positively demands it. At Mass the altar bell is an excellent means to call the attention of the worshipers present to the most important parts of the sacrifice. This is still more necessary in case of children. We believe it to be fully within the spirit of the liturgy to have the little bell rung at the Offertory, Sanctus, Elevation, and Communion ("*Domine, non sum dignus*"). — EDITOR.

intellect of a grown person must have received some theological training. It is sheer stupidity to exact such a difficult task from children. Some, again, want children to learn a great number of short prayers suited for every single part of the Mass, beginning with the *Confiteor*, *Introit*, *Kyrie*, *Gloria*, *Collects*, and finishing with the *Ite missa est*, benediction, and last Gospel. By thus overloading the children with so many and varied prayers, they miss the real spirit of the holy sacrifice, which is, after all, the most important matter. Just as well explain to them all the ceremonies connected with the Mass as fully as to a seminarian, a thing which is simply an impossibility in view of the short time allowed for such instructions and the undeveloped intellects of young children. Others demand an altogether different set of prayers for the older children than those learned by the smaller ones, not considering that in doing so they tear up the foundation already laid instead of raising upon it the further structure.

On the different methods of the actual participation of the children in the sacrifice of holy Mass see the excellent paragraphs in Sch. pp. 301 ff.; Dpl. pp. 317 ff.; Furniss, pp. 269 ff. Also cf. *A. Eccl. R.*, November, 1896, p. 544.

B. *The Homily*

The short address usually given at the school Mass on Sundays is called the homily. From the *Apology* of St. Justin we learn that the preaching of the word of God has ever been associated with the holy sacrifice of the Mass. Suitable portions of the Scriptures were read and explained before the Offertory. Nowadays in all parish churches, the Gospel of the day (often the Epistle too) is read in the vulgar tongue and explained on Sundays and holydays. Hence as the expounding and hearing of the word of God are inseparably connected with the divine worship, it is only fitting that in every school Mass on Sundays the corresponding pericopes should be read and explained, or that some other appropriate instruction be given. School children can not profit much from the regular parish sermon, as they are not able to follow the consecutive discourse of a preacher, and can not apply to themselves all the subjects treated and the practical admonitions made by him for the adult members of the parish. Hence, this school homily, to be of real use, should be prepared only for the school children, especially the large ones, the boys and girls of the upper grades. Whether they be gathered in

the church or in a chapel matters not. In this case the preacher is in a position to adapt himself to the capacity and the special needs of the pupils, and is able to obtain far more satisfactory results.

The following rules should be observed in making the homily: —

1. The homily should be founded on the Gospel or the Epistle of the respective Sunday and take into consideration the season of the ecclesiastical year. When children are being prepared for the Sacraments, confession, communion, and confirmation, reference can be made to it in the homilies during that time.

2. The homily should aim to arouse in the children lively faith, religious sentiments, and earnest resolves as to future conduct. These results are most readily obtained by simple and plain meditations upon the sacred truths and laws of religion and on Christian virtue, by impressive exhortations to prayer, and by constantly reminding them of the aim, the meaning, of human life and of the four last things of man.

3. Of course, the homily must not be a dry exhortation or sermon, or a moralizing treatise, which would only tend to weary preacher and auditors alike. The Catechist must take pains to make his exhortations most

interesting by introducing various examples, similes, stories, etc. Not only is the attention of children aroused and enchained when moral teaching is put before them in a fascinating manner, but they are also inspired with a desire to practise virtue and to shun evil.

4. The homily should not, as a rule, exceed twenty minutes, and never last more than half an hour. It should be freely delivered and not be read from notes. The latter is not in accord with Catholic principles on preaching. To read a written or printed homily is undoubtedly very convenient for the Catechist, and saves him a great deal of time and preparation, but it can not be allowed at all. The spoken word is always far more effective and vivid than what is merely read. Indeed, one may almost assert that it is only the freely-spoken word which goes straight to the heart of the hearer. Moreover, children always listen better to spoken words, if only because they know that the eyes of the speaker are upon them. Hence, he who wishes to be more than merely a hireling in God's holy vineyard will use the form of a free address.

5. The homily should be well arranged, clearly divided, and easy to understand. The clearer and simpler the sermon, the more transparent its composition and division, the more

easily the hearer can follow it and even later on recall it to memory (Schöberl).

6. The main parts of the homily should be carefully repeated by the pupils in the next class of Christian Doctrine. If this be neglected, there is danger that the children give way to distractions while the homily is being delivered. It is not, however, necessary that each pupil should repeat the whole of the exhortation. It is enough to let him state what made a special impression on him. If a full report or an exact repetition were required from each pupil, the result would be that during the homily the children would struggle to load their memory, whilst their hearts would be closed to the edifying impressions which are the main object. There is, moreover, a further danger that during the remaining service they would be trying to remember the words of the homily. Nor is it advisable to make the children write down the homily in class. This might lead the larger pupils to make as many notes of the discourse as possible right in church, and thus the moral effect of the discourse on their minds would be lost. "To let children write out the sermon heard is well meant, but in reality harmful, because it interferes with the general impression to be made by the sermon, as the listeners are continually on the

watch for something suitable to get down on their paper" (Alban Stolz).

7. The Catechist should never omit the homily. In view of the few lessons devoted to Christian Doctrine, the homily is undeniably of the utmost importance for the Catechist, especially if he knows how to turn it to the best advantage. He can, indeed, do more by good exhortations than he can in all the school instruction. A celebrated teacher said: "By these homilies the Catechist can not only captivate the understanding, but also the heart of the pupils. A few good addresses have more effect upon their feelings than the full systematic class work of the whole school year." Good homilies, moreover, win for the Catechist the respect and love of his pupils. (Consult Dpl., Disc. IV. and V. pp. 161 ff.)

C. *Serving Mass*

As those who serve at the altar are in full view of the whole congregation, every unsuitable action on their part is sufficient to disturb the devotion of those present. The Catechist should therefore be very careful in selecting the altar-boys, and always devote special attention to them and to their proper training, which must fit them, not only to

serve at Low Mass, but also at the other services in Church (II. Plen. C. Balt., n. 397).

1. The following conditions should govern his choice: (*a*) Select only those who will behave well and devoutly at Mass, who bear a good character, who learn their lessons well, who are not deformed nor subject to periodical infirmities, *e. g.*, epilepsy, etc. (*b*) In order that the service of the altar may not be held in light esteem and be looked upon as an alms given to the poor, the children of better situated families should be chosen as well as those of parents in a lowly station. The religious condition of parents need not necessarily be taken into consideration in this matter, for experience teaches that good children often influence their parents for the better.

2. Serving at the altar should be for boys an education in orderly and dignified bearing, and its good results should remain with them for the rest of their lives. Hence: (*a*) The altar-boys must not use the church as a "thoroughfare" when it is as easy for them to go in or out by the sacristy. (*b*) Coming and going they should salute the priest with the usual Christian greeting. (*c*) They must never appear in dirty or torn clothes. (*d*) In the sacristy they must be silent, or speak only in a low whisper what has to be said. (*e*) To prevent the sac-

risty from being made a place of gossip, the altar-boys should come only a little before the beginning of divine service, and leave it as soon as possible when the service is over. (*f*) On no account whatever are they permitted to touch the sacred vessels or the altar bread. (*g*) The filling of the cruet with wine for Mass should never be left to them; there is danger of invalidating the Mass. (*h*) The server must not ring the altar-bell too long nor too loud, lest he disturb the devotion of the faithful. (*i*) For the same reason, and because of the reverence due to God, he must be strictly forbidden to look around, to laugh, or to talk when serving at the altar. (*j*) The same server should never be employed at a second Mass immediately following the first, because he can not be so devout for any length of time, and is, as a rule, fatigued. Pupils should never be taken from class to serve in church if other servers can do so without missing their lesson.

3. The following rules are to be observed in the training and treatment of altar-boys: The priest himself should teach them their duties, and not intrust a work of such importance to the sexton of the church or to some older altar-boys. Were they allowed to serve at the altar without previous training, they would from the very beginning get accustomed

to carelessness and irreverence in holy things. As soon as the boys are chosen as acolytes, the priest should begin to call their attention to the rules made for their conduct. Sometimes while they are waiting in the sacristy he may speak a few appropriate words of familiar advice to them about the saint or mystery of the day, avoiding, however, any magisterial tone or manner. Such words always appeal to the boys' hearts and seldom fail to make a good impression. After Mass, having returned to the sacristy, the priest should at once correct any mistake the servers may have made. If they have become remiss in observing the rules, he may call their attention to it at certain opportune occasions, *e.g.*, at Christmas, Easter, the beginning of the school year. Boys who repeatedly disobey or always prove unruly must be dismissed without mercy and without regard to family ties. Careless servers may be suspended from office for a time, to be taken back when sincere amendment is assured. Children who have thus been disciplined and reformed often prove the best in the end. The priest should, moreover, treat the altar-boys with affectionate kindness, for they are still children, to whom one can never be too kind or loving. For this reason he must not grudge a word of encouragement to those who have done well; such words

will spur them on to further efforts. Neither should the priest exact the services of altar-boys for nothing. He ought to reward them well, but at the very least he can give them a present in the shape of useful books. It would be a mistake, however, to reward the servers too often; for this might lead them to serve for the sake of the reward only. They should be rewarded at regular intervals. If they are given money, the priest himself should divide it among them, though it is a somewhat questionable policy to pay the altar-boys with money. He should question them later what use they made of the money or the presents received.

4. As altar-boys are usually just in the giddiest and most impressionable age, it is of the utmost importance that the priest should exercise a very close supervision over them, and, in every way, set them a good example. Here too can the proverb be applied: "*Qualis rex talis grex*" (Like master like servant). The priest must therefore avoid any noisy or excited conduct in the sacristy, for the boys watch every word and gesture of his with careful attention. When serving at the altar he must insist upon their pronouncing every word distinctly and correctly, and not allow them to slur over syllables and words through over-haste or neglect. If a priest knows well how to manage his altar-

boys, he will sow the holy desire for the priesthood in many a heart, besides aiding the devotion and edification of the worshipers in the church by the exemplary conduct of the boys. Sad indeed is it when through the unworthiness and bad example of the priest, his acolytes become like the tormentors and executioners at the crucifixion of Christ, when the server at the altar becomes a Judas instead of a John, and in later life forgets his God and his conscience.

Art. 4. — First Holy Confession

A. *Educational Advantages*

"Various are the means by which children can be brought into the way leading to Christ. One is Catechism or public religious instruction; another, personal admonition and advice; a third, the school with its teaching and discipline. But besides these there is a fourth, — one that is altogether peculiar to the Christian religion, — confession. Whatever may be the opinion of others, I, for my part, frankly acknowledge that I look upon confession, when it is all it ought to be, as the most direct or effective means for bringing children to God" (John Gerson, l.c., p. 34).

The following are some of the special advantages of confession for young children: —

1. In confession, the confessor can exert a much more powerful influence upon the hearts of the children than in school. For this reason, too, the warning and admonition given in private, surrounded by the sacredness of the sacramental act (absolution) and the place (confessional) will make a much deeper impression than if they had been given before the whole class.

2. By confession the child learns to know himself. In examining his conscience, the child must compare all his words and deeds, doings and omissions, with the laws of Christian morality, *i.e.*, the laws of God. This will lead to a right "self-knowledge," which, as experience tells, is the first condition and beginning of all amendment and reform.

3. Confession strengthens the voice of conscience in the child and makes him lend to it a more willing ear. No other religious practice brings the divine Commandments so vividly before the mind, and applies them so directly to one's soul as the examination of conscience and the accusation of our transgressions in the Sacrament of Penance. After every confession properly performed, the child will more clearly and constantly keep in mind the Commandments of God and more carefully avoid any violation of them. Not unfrequently the fear or

shame of the future confession will help the will to follow conscience in resisting a temptation, while the command to restore things unlawfully gotten, to repair injuries, to ask pardon of those wantonly offended, etc., is a loud reminder of the law.

4. By confession the child regains his lost peace of heart. As a rule it is natural for a child to feel troubled, whatever the cause, over the slightest wrong-doing, and he is not comforted until he has acknowledged and confessed his fault. This natural uneasiness on the part of the child finds a most wholesome relief in the sacrament of confession. Universal experience proves that it is not at all burdensome or hateful to children, but that, on the contrary, they like this sacrament, provided they have been properly taught and trained. The assurance of the forgiveness of sin given by the minister and representative of God calms and comforts the heart of the youthful sinners.

5. Confession helps to strengthen and steady the moral character. The examination of conscience, the accusation of sins, the penance to be performed, the reparation to be made, are all so many exercises of self-denial and humility, well adapted to combat our innate pride, which is the fertile root of most sins. Contrition and the purpose of amendment must lead the will to

self-control and firm resistance to evil temptations. But self-control, self-denial, and humility are the chief qualities of a strong and steady character.

6. The foregoing may be considered as the natural advantages of confession in the Christian education of the child. But far more important and superior are the supernatural results, namely, the forgiveness of sin and the divine grace to lead a better life.

7. It is, however, only the frequent worthy confession that exerts a really strong and lasting influence upon the children and produces the educational results mentioned in a fuller measure. Children do not fully grasp the meaning and import of the Sacrament of Penance till they have been to confession repeatedly. By confession they learn how to confess. The II. Plen. C. of Balt., n. 442, ordains that children seven years old, who have not yet made their first holy communion, shall go to confession four times a year, if possible at the Ember Days.

B. *Preparatory Instruction*

The first holy confession is of the greatest importance in the spiritual life of the child. For the confessions which succeed it are, as a rule, like the first. If the child is well prepared for his first confession and makes it with real con-

trition, and an honest accusation of his sins, there is every probability that he will afterward go to the confessional with the same spirit and disposition to receive the holy Sacrament of Penance worthily. For this reason it must be a matter of deep concern to the Catechist to prepare his children well for their first confession. (See Dpl. pp. 340 ff.; Sch. pp. 308 ff. Jaeger, in the preface.) The following rules should generally be observed: —

1. He should begin the remote preparation of the children very early by leading them on to feel their moral weakness and sinfulness, and by awakening in them a longing for forgiveness and freedom from sin. In their early school days he should on proper occasions tell them of the happy day when they shall be allowed for the first time to receive the holy Sacrament of Penance.

2. The chapters in the Catechism on the Sacrament of Penance must be thoroughly explained and learned. But the younger the children are, the more ought the Catechist to confine himself to the strictly essential points, in which case evidently a summary explanation of the Ten Commandments of God, of some commandments of the Church, of the seven capital sins, of the Sacraments in general and the Real Presence in particular, must precede.

Let him also explain in the very beginning the stricter and wider use of the terms "Confession" and "Penance." In the wider sense both terms indicate the Sacrament of Penance; in the stricter sense each is only a part of the sacrament, the first the accusation of sins, the other the work of satisfaction imposed by the confessor.

3. The proximate preparation may be entirely based on the parable of the prodigal son (Luke xv. 11). By its aid the Catechist can easily explain to the children the five parts of the Sacrament of Penance and satisfactorily treat the whole doctrine of confession.

The prodigal son demands his inheritance from his father (God and divine grace); he goes away into a strange land, where he squanders his money and leads a bad life (sin). His money is soon exhausted and he has nothing to live upon (fleeting pleasure of sin). Then he suffers greatly from hunger. The master whose swine he tends is very hard upon him, and refuses him even the food provided for the swine (punishment for sin). The prodigal son looks into his miserable condition, and sees that his shameful conduct and excesses are the cause of his misfortune (self-examination). He recognizes his faults and base ingratitude toward his good father, and his heart is full of deep re-

morse because of his evil deeds (contrition). He will go back to his father and lead a better life (good resolutions). He goes back to his father, falls at his feet, acknowledges his sins, and prays for forgiveness (confession). The prodigal son is willing to be a hired servant in the house of his father and do all that his father asks of him (satisfaction or penance). The father embraces the son and kisses him (forgiveness). The son receives a beautiful robe, a ring, and new shoes (the gift of sanctifying grace). The father has a calf killed and prepares a feast (holy communion).

4. The children must not only be taught concerning the nature of the different acts necessary for confession (examination, contrition, accusation), but must be shown how to perform them. The Catechist must make them actually practise those parts. It is very wrong to leave the child to himself in these matters; for experience proves that the right exercise of these important acts is difficult enough even for adults.

5. By his own assiduity and zeal, devoted to this most important preparation, the Catechist should make the children feel, so to say, with what a serious matter they are concerned. Holy earnestness must sustain them in their long preparatory hours. He should give special

attention to the children of a slow mind and of neglected habits, and by rewards and kindness urge them on to diligent study.

6. The Catholic Church has not fixed any particular age when children must go to first holy confession. The IV. Council of the Lateran, 1215, merely decrees that all Christians of either sex who have come to the years of discretion should at least once a year confess their sins to an appointed priest. This law was confirmed by the Council of Trent. But which are these "years of discretion"? At what age do children become capable of distinguishing good from evil and of committing serious sins? And when, consequently, are they bound to go to confession? Theologians generally point to the seventh year of age. The II. Pl. Council of Balt., n. 292, says that some children come to the use of reason sooner, some later, and that it must be left to the wisdom and zeal of the pastor, who knows the children best, to decide whether they are capable to receive this Sacrament or not. Yet in n. 442 this same Council says that children of seven years of age ought to be prepared for confession. It is safe to say that no child should be admitted before the seventh, nor any be made to wait till after the ninth year. Even where a child of nine seems backward in school and not sufficiently devel-

oped in mind for confession, it ought to be admitted, as such children are often more advanced in religious life than appears, and fully able to reap the fruits of confession. But it is most assuredly an intolerable abuse to make children wait for their first confession till they can go to first communion.

C. *Main Parts of Confession*

I. *Examination of Conscience*

1. The Catechist should advise the children to say their daily prayers with the intention of obtaining the light of the Holy Ghost rightly to know their sins and truly to repent of them. The prayers before and after class must be adapted to the same purpose.

2. The teacher should go through the Ten Commandments of God, the six commandments of the Church, and the seven capital sins, by using the form of questions, *i.e.*, "Have I said my daily prayers? Have I been wilfully distracted," etc. As the questions are asked the children must try to find out whether they have committed the sins referred to, and if so, try to keep them in their memory until the time for confession. Experienced teachers think it wise to write all the questions on the blackboard and let the children copy them. The

questions should then several times be repeated and explained to them, so that they may become thoroughly fixed in the mind. However, when testing a child by way of reviewing, one should not say, "Tell me your sins against this Commandment;" but, "Tell me what sins a child might be guilty of against this Commandment."

It is a great mistake to make children confess their sins according to the places where they have committed them, *e.g.*, in church, at school, on the street or field. This adds to the difficulty alike of examination and of confession, as by such a method the child would have to go through the Decalogue not only once, but at least three times. Many sins would have to be told repeatedly in confession, while the confessor would have no certain starting-point from which he could help the child. Confining them closely to the above external topics of examination, the children would assuredly forget many, especially interior sins, and as a result never gain any real insight into the state of their souls. But if the children examine themselves on each of the Commandments, they may do so according to those topics, *i.e.*, places (church, school, home, street, persons, parents, teachers, neighbors, strangers, the poor, and old), as this will help them to

remember more easily the sins against the respective Commandment in thoughts, words, and deeds. Another important subject for the examination of conscience, even with children, is the list of the nine ways by which we can become accessory to the sins of others (seduction, scandal, counsel). The Commandments, however, must always remain the great rule and guide in this examination as well as in the subsequent accusation. The greatest caution must be observed in dealing with the Sixth Commandment. It should be touched upon only in such a way as to leave the unsuspecting innocence of children undisturbed. The teacher should explain that it is possible to sin grievously against the Commandment, not only in word or deed, but also in thought, and that people are often tempted to conceal in confession the sins they have committed against this Commandment. (See above, p. 266.) In going through the list of sins the Catechist should point out particularly the sins to which children and young people are especially prone. There is no need in making an examination on such sins as they can not or at least do not commit.

In all these explanations let the Catechist follow strictly and scrupulously the teaching of the Church and of her theologians. To give

the children a false conscience would be most disastrous for them. He must, therefore, clearly explain the conditions required to make something a mortal sin, so that the children will not confound venial sins with mortal ones. The above applies equally to catechetical explanations before the class as to confidential consultations (" cases of conscience ") by the one or the other pupil. (See the excellent remarks of Rev. Lambing, pp. 129 f.)

3. Children must be warned not to accuse themselves in the form of questions when confessing, as is done in the examination. Hence, for practice' sake, the Catechist may let some children make an accusation of imaginary sins by asking: " How may a child accuse himself of sins against the First Commandment? " Again, they must be told to confess only those sins that they have really committed, but not the others which were also mentioned when going through the Commandments. The Catechist must insist that they confess their sins in the order he has set before them, *i.e.*, of the Commandments of God and of the Church and the seven capital sins.

Many think it desirable for children when confessing to mention each of the Commandments in regular order, and then tell the sins committed against it. Thus, for instance, the

child will say: "The Fourth Commandment: Thou shalt honor thy father and mother. I have disobeyed my parents; I have greatly angered them," etc. There are certainly very good reasons for this method with children. By this means they acquire a steady guide for an orderly accusation, a guide that will greatly help their memory, and, should they be confused for a moment, make them easily find their thread again. Moreover, to mention the Commandment, with a view of telling one's sins against it, helps to mitigate the sense of shame and to open the way to a sincere accusation, which holds good especially in regard to the Sixth Commandment. If some Commandment has not been broken, the child may say "I have not sinned against it," or he may simply pass on to the next Commandment.

4. Writing down the sins committed, and reading them off at confession, must be strictly forbidden to those who can not yet write or read with fluency. If this were allowed, confession would become a mere spelling exercise and last too long. Even older children should be advised not to write their confessions, on account of the many inconveniences connected with it. To force children to write down their sins is an intolerable abuse, which can not be justified by any theological or pedagogical principle.

Writing out their confession would fill many children with prejudice against the Sacrament, especially if they were forced to do it before other people, even if these were their parents or others of their family; to many this would be very repugnant. Moreover, these written notes might easily fall into other hands, notwithstanding every precaution, at a time when the sacredness of the confessional secret can not be too deeply impressed upon the children preparing for this Sacrament. It even happens that the same notes are kept for the next confession, or lent to some other child; again, children once accustomed to confess from written notes will never feel at ease without them; in fact, often they will not be able to make a full confession without these notes, since they have not learned to use and trust their memory in this matter.

In spite of all this, however, the Catechist must not absolutely forbid the children to write their sins, since many are dreadfully afraid lest otherwise their confessions be not complete. Under certain circumstances some children may even be advised to do it simply as a first help to memory; but they should use very little paper and should write the most important sins only; this is a safeguard against writing a whole litany of faults which are no

sins. No name should be written on the paper; nor may they mark or underline sins in the table or list of sins printed in the prayer-book or Catechism. But, as a rule, the accusation in confession must be made freely, without reading from notes. Only by way of exception might this be allowed, *e.g.*, if a child were so excited and confused that it could not confess otherwise.

5. Children must be taught to search for definite and particular sins, and not to make mere general accusations which do not indicate any special sins and furnish no matter for absolution, like the following: "I have offended God. I was not pious. I was not devout. I did not keep Sunday holy. I have not prayed as I ought," etc.

While children must be taught to examine into the number and aggravating circumstances of mortal sins, they should never be required to give the number of venial faults. This would be greatly to overburden them, when, according to the Council of Trent, it is only a counsel, not a command, to confess our venial sins. Yet it is undoubtedly of great spiritual advantage if children are accustomed to examine themselves as to the number of the more serious venial sins, provided they fully understand that there is no obligation to confess

them. In general, the teacher must avoid making confession a burden to the children.

Here Hirscher's words are worthy of attention: "In the instruction for the examination of conscience great stress should be laid (but as a rule, is not) on finding out those failings and sins which, in our hypocrisy, we conceal from ourselves. I doubt if there be a sin (gross sins, of course, excepted) from which most men, though guilty, do not consider themselves free, or for which they do not find an excuse. For instance, one is entirely given up to earthly things, to the neglect of the spiritual, but he does not know it; there is another who lives in discord and strife, but if you listen to him all is well with him; a third is full of self-love, vanity, inordinate love of praise, faults that he clearly sees in others but never in himself. As confession is absolutely no good as long as self-deception, hypocrisy, and self-complacency are not put away (for a man can not confess that of which he is not aware and he will not amend where he thinks himself right), it is of the greatest importance, when speaking of the examination of conscience, to teach children how to look into themselves, into their very souls, and to search very closely into their secret or inner feelings, passions, and inclinations; in a word, it is important to plant into

their hearts the earnest desire of 'knowing themselves as they are.'" Schöberl says rightly, "What the Catechist soweth with patient labor in his instructions on the examination of conscience, he will reap with joy in the confessional."

6. Children should be told to choose a quiet and secluded place to make their examination of conscience, in which they may avail themselves of a "Mirror of Conscience."[1]

(*a*) Many catechetical writers are of opinion that no "Mirror of Conscience," *i.e.*, no printed list or catalogue of sins, should be used by children preparing for confession; other writers are in favor of that practice.

The first base their view on these reasons: When children are trained to find out their sins without the aid of a printed guide to the examination of conscience, they gain greater independence and self-reliance, and are enabled in later life to examine their conscience freely without any external assistance. Moreover, the utility of such a guide is doubtful,

[1] Most English prayer-books call such a list of sins either the "Table of Sins," or the "Examination of Conscience." While the first phrase is correct enough, the latter is absolutely false. What objection is there to calling it "Mirror of Conscience," a mirror in which our conscience tries to see itself as it is before God? In other languages we find this phrase side by side with that of "Mirror of Sins," "Mirror of Confession." — EDITOR.

because it makes the all-important and naturally arduous task of serious thought and reflection all too easy, and enables children to examine their sins without any special effort of their own. Furthermore, it can not be denied that no one form of accusation can possibly be fully and equally suited for all grades in a school (for little and big children), or can meet the requirements of town and country. Lastly, a special guide to examination can not be necessary, because the Catechism itself in the part relating to the Commandments really contains a full list of sins. Let the children learn to use their Catechism as a Mirror of Conscience.

Others reply that, however good this theory may appear to be, it does not work well in practice. First of all, experience proves that it is impossible in a school, including many children of limited abilities, to prepare all for confession without the aid of such a list of sins. Moreover, the method suggested above means a considerable waste of time, and is quite impracticable in view of the few hours given to those religious instructions. Finally, where shall we find such a perfectly well-arranged Catechism as will make a special guide to examination superfluous? Here, too, we must "follow the middle course." On the other

hand, experience proves that special advantages attend the use of a Mirror of Conscience. No doubt it greatly lightens the labor of the Catechist and makes it easier for children to prepare well for confession; it lessens the great dread they may, perhaps, have for it.

(*b*) To achieve these good results, and to avoid the disadvantages above mentioned, two conditions must be fulfilled, namely, this Mirror of Conscience must be well arranged and properly used.

It must be adapted for children. Hence: (1) It must be short, that is to say, it must contain only real sins, and furthermore, only such sins as children of the respective age or class are likely to commit, otherwise it will do more harm than good. It would be a very great mistake to recount all possible imperfections, such as are implied in the questions: "Have I kept God ever before my mind? Have I said the Acts of Faith, Hope, and Charity? Have I missed Mass on weekdays when I could have gone? Have I neglected to take off my hat when passing in front of the church?" etc. Still worse is the mistake of adding to these and to every other slight sin the question, "How often?" when the number is to be told only in mortal sins. Such stupidity as this makes the children over-anxious and sows the seed of

scrupulosity in their minds, a thing especially injurious to the Christian life. This is shown by the fact that children thus trained come to confession to-day with a whole litany of sins, and return to-morrow, just before holy communion, heavily burdened, as they imagine, with a number of fresh transgressions. Many children, however, go to the other extreme. Seeing that they can not get rid of their imperfections, and feeling instinctively that they are not serious sins, they hold these and really grievous faults alike in light esteem, make no attempt to overcome either, and simply confess what happens to come to their mind. Others, again, dwell much on their little faults, and forget their serious sins. No reference should be made in this list to sins of which children know nothing and the suggestion of which might wound their innocent and tender minds. All expressions referring to sins against the Sixth Commandment must be carefully chosen. Again, it would be ridiculous to have children examine themselves on doubts of faith, on heresy, on idolatry, on perjury and murder, etc. Notwithstanding this, it is well to insert in the "Mirror" some few sins which children do not, as a rule, commit, but against which they can not be warned too early, *e.g.*, Have I worked on Sunday? Have I been drunk?

Have I gone to Protestant church service? (2) This Mirror of Conscience must be founded on the Ten Commandments of God, the six commandments of the Church, and the seven capital sins. There could not possibly be a better guide than the one offered us by God Himself and by His holy Church. Special attention should also be given in the guide to evil practices and abuses in vogue in the respective country or district, or at that particular time. It does not matter if on this account a good many local expressions or idioms have to be used in it.

(*c*) The Mirror of Conscience must be used in an intelligent manner, and must not take the place of the living words of the Catechist. Hence it should not be used until he has thoroughly discussed, in the order of the Commandments, the various sins and the questions regarding them. Then that list may be put into the hands of his pupils, with the remark that probably by its help they will still find a few sins which they did not remember. It is mainly an aid for the beginner; older children are expected to examine their conscience without it as far as they can. Whatever prayer-books the children may use, let the Catechist be sure to make a careful scrutiny of their "Tables of Sins."

II. *Contrition and Purpose of Amendment*

Leading children to contrition is the most important part in preparing them for this Sacrament. For there can be no forgiveness of sin where there is no true contrition or repentance. It is even more necessary than the accusation of sins, as is evident from the fact, that where there is a perfect sorrow, forgiveness of sins is received even before confession, while the most thorough accusation without supernatural contrition is useless. In the parable of the prodigal son the father did not let his son do more than express his sorrow, and at once raised him up and embraced him. Contrition must be actually aroused in the hearts of the children, otherwise all the instruction given is mere outward drilling but not a real preparation of the soul. True, it is not so very easy to make children understand what supernatural contrition is, and how they may excite themselves to such a sorrow. Still, even with a partial success, the preparatory instruction will bear good fruit. Let the Catechist bear in mind the following points:

1. He must impress upon the children the supernatural motives for contrition, *i.e.*, the motives founded on holy faith. (*a*) Bring before the children the majesty of God and

make them see against whom they have sinned. The greatness, beauty, and wonders of the universe, the earth, the sea, and the heavens will serve the purpose. (*b*) Lead them in spirit to Mount Calvary and tell them of the love of God to man, chiefly manifested in the sufferings and death of Christ upon the Cross. Lent, during which, as a rule, children are prepared for confession, is a suitable time for such meditations. (*c*) Impress upon the children the fact that God is our greatest benefactor, on whom we depend alike for our bodily and spiritual life. (*d*) Tell them of the punishment meted out to the bad angels, to our first parents, to Noe's contemporaries, and to others, warning the children that their own sins also merit punishment. Too much stress must, however, not be laid on the temporal punishments inflicted in this life, as there might be danger of awakening in the children a mere natural sorrow, which does not bring the forgiveness of sin. The punishment inflicted on the sinner after his death must be especially brought before them. A vivid description of the punishment of hell is apt to appall the most hardened sinner. However, as children are usually only guilty of venial sins and are not conscious of having deserved the punishment of hell, the Catechist may dwell more on the pains of purgatory, which they

probably have deserved. His description of them should be such as to make a deep impression on the children, so that they may easily remember it in all future confessions.

2. With the above motives as a basis, the Catechist should devise and use a form of contrition to be constantly read over, memorized, and practised by the children. By its help they may in later life also make a devout act of contrition after the examination of conscience at night prayers, and if ever they are in danger of death. A good formula of contrition ought to have the following qualities: (*a*) It should be short and without any unnecessary words. (*b*) It should be simple in expression, and affectionate in tone, so that its meaning will readily find its way to the child's mind and heart, hence it must be free from long and involved sentences. Words coming straight from the heart are always simple, and quickly affect the heart. (*c*) It must not omit the motives of an imperfect contrition, also called attrition. Some children may not readily rise to the heights of divine love. With a formula of contrition leaving out the motives of attrition, children of a solid and tender devotion might reach to a perfect contrition; the rest would have neither contrition nor attrition — not the first, being incapable of it; not the second, find-

ing no motives for it: so their confession would be invalid. (*d*) The motives must be wisely arranged. The higher and nobler motives must be given first. Although, as shown in the parable of the prodigal son, the thought of the punishment of sin is generally the first motive to bring fallen man back to his duty, yet in the formula of contrition the nobler motive should be the first. The perfect motive first came from the lips of the prodigal son, not the tale of his miseries. To go from the perfect to the imperfect motive in the act of contrition approaches more nearly to God's own ways of dealing with man; for it is only those who are dead to all noble feeling that God endeavors to win over to obedience of the law by punishments and threats. For this reason the minister of God should begin by working upon the nobler feelings of children, and only afterward appeal to the motive derived from punishments. (*e*) The form of contrition should be suitable to one's whole life. Experience teaches that old men generally still use the prayers they learned as children. But grown people will not use prayers or forms fit only for children.

3. The Catechist must bring examples of true contrition before the children and stimulate them to imitation. The biblical examples

of David, Peter, Mary Magdalene, the prodigal son, the penitent thief on the cross, and the people of Ninive, will be found very useful.

4. The Catechist must also remember that contrition is more a matter of the will than of feeling. Hence he will teach the children that tears and other outward signs of grief, such, for instance, as one may show on the death of his parents, are not necessary, and that God looks only to the hearts of men. He must work upon the will through the intellectual and reasoning power of the children by making them understand the nature of sin and its consequences. Yet the Catechist must avoid all exaggeration, and not make a great sin of a little fault merely to frighten his pupils. He must rather endeavor to fill them with confidence in God and His holy grace, which will keep them from grievous sins, or, if they have fallen, help them to rise, if they only earnestly desire it.

5. In regard to the Purpose of Amendment, children should be taught not to be satisfied with a general good resolution, but to resolve especially not again to commit those sins which they are now about to confess. They should promise in particular to avoid some special sin, above all, their besetting sin. Their resolutions, in order to become more efficacious, should refer also expressly to some particular occasion

of sin, the places, persons, or things which have led them to sin. Lastly, the children should be advised to renew these special resolutions daily at their morning prayers.

III. *Confession* (*The Accusation of Sins*)

1. Children must be carefully taught to know exactly what they are strictly bound, what they are counselled, what they are forbidden, to mention in confession; that in case of doubt, they must ask the confessor; lastly, the manner of confessing. (See p. 430.) They should also know by heart the prayers to be said in the confessional, before and after the accusation. These should be short and concise, otherwise too much time is needlessly wasted.

2. The children must be shown what to do in the confessional, when to kneel, to make the sign of the Cross, to pray, and when to leave it. The Catechist should sit on a chair in front of the class and call some of the children to stand on either side of him, and then let one after the other go through everything as they would have to do in the confessional, except the accusation of sins. Any mistakes are to be corrected at once. He should explain at this opportunity the necest sity of their being bodily or actually present while absolution is being given by the priest,

and impress upon them not to run away and out of the confessional before they have received a sign from the priest that they may go. Children must be trained to the habit of renewing, earnestly and sincerely, the act of contrition while the priest gives absolution, and not to bother about the accusation made or the penance imposed.

3. Children may be taught more clearly how to confess properly by showing them a faulty confession or accusation, either on the blackboard or by word, and then having them correct it. This will be another safeguard against thoughtless accusations. In giving such examples the greatest care must be taken to prevent children from suspecting any violation of the seal of confession, for instance, that the Catechist is speaking from his experience with their fellow-pupils. Hence it is well to insert sins which pupils usually do not commit.

4. In order to insure a full accusation of their sins by the children, the Catechist must endeavor to remove the natural dread of confession, and tell them especially of the seal of confession. He may mention in particular: (*a*) That the confessor is bound to absolute silence, and is forbidden to mention to any one what he hears in confession. Refer to St. John Nepomucene. (*b*) A sincere and open confes-

sion is a cause of great joy to the confessor. (*c*) The child who makes a good confession is rewarded by a great sense of peace. (*d*) Whoever through fear or shame conceals a mortal sin in confession commits a great sin (sacrilege), which becomes all the greater afterward when holy communion is received unworthily. (*e*) He who will not confess his sins on earth will be made to do so after death, to suffer bitterly, when, to his utter shame and confusion all his sins will be shown before the whole world at the Last Day. (See Furniss, p. 211.)

IV. *Satisfaction* (*Penance*)

The following points are important here: the obligation of performing the penance; the omission of penance or delaying it an unlawfully long while, though a new sin, does not invalidate the previous confession; the child must not leave the confessional without knowing clearly and distinctly what penance has been enjoined by the confessor.

The children should be taught to repair damage done, to restore stolen property, and to make up any quarrel with their neighbors before going to confession. They should tell the confessor of the reparation or restitution already made, to save him the trouble of asking about it.

D. *External Circumstances*

1. The Catechist should exhort the children to spend the evening before their first holy confession in prayer, self-examination, acts of sincere contrition and in solitude.

2. The children must go to confession in a clean dress, taking with them the prayer-book. They will first meet in the school and remain, under proper supervision, in their own places, quietly preparing until, at the proper time, they are taken two by two to the church. It will do a great deal of good if at this time the Catechist reminds the children in church once more of the importance of the holy function they are about to perform, and again encourages them to be candid in their confession. He should then kneel down with them, and in common pray with them and invoke the Holy Ghost, make an act of contrition, and offer good resolutions. The children may repeat these prayers after him sentence by sentence.

3. After this, one part of the children, in the order previously decided on, go quietly one by one to the confessional. Awaiting their turns, they should not stand in groups together, but one behind the other, in single file, only about five on each side of the confessional, not more. The first should stand some little distance from

the confessional. If too many children stand near a confessional, they will tease and push one another, or chatter and whisper together, making a playroom of the church, a thing entirely improper for so sacred a place, and the solemn nature of the Sacrament of Penance, and rendering the duty of the priest hearing the confessions needlessly arduous. It is quite important to impress children with the holy secret of confession and that, therefore, they may never stand or kneel so near the confessional as to be liable to hear what either the penitent or the priest says, especially if either of them were to speak somewhat loud. For this reason it is preferable to let the children remain in the pews or seats and there await their turn for confession.

Laughing, talking, looking about, running in and out of church, changing places, or pushing themselves forward, must all be strictly prohibited. The Catechist must earnestly warn the children beforehand against any such offence or misbehavior.

Immediately after confession each child should go to the communion rail, or to the pew previously assigned for this purpose, where he should kneel down to perform the penance imposed and to make thanksgiving.

4. If it does not take too long, the children

can remain in the church till all have confessed. Of course, they must not be allowed to remain idle, but must pray in common or in private. This has a double advantage: children see that nothing is gained by pushing themselves forward, and the Catechist has an opportunity, when the confessions are over, of reminding them to be faithful to their promises and resolutions, and of concluding the whole service with a prayer of thanksgiving or the singing of a hymn. The work of hearing the first confessions of a class should not occupy more than one hour, or at most one and a half, at a time. If longer, it will tire out confessor and children: the priest, because to hear the first confessions of children is very trying and needs great patience; the children, because they, as a rule, will soon get restless and distracted. If the class is very large, divide it off, and hear one division each day until finished.

The Catechist should ask a teacher of the school, or some other fit person, to watch over the children in church preparing and waiting for their turn. This will insure their good behavior, and prevent anything interfering with their devout preparation.

The confessions must be heard in church, not in school. The latter should not be allowed even in winter, as it can not be justified

either from the ecclesiastical or the educational point of view. The schoolroom, where the children have so often had fun or play, and, perhaps, have been very naughty, is not the right place for the performance of such a solemn duty as confession. All the surroundings of the child about to confess should be such as to promote devout recollection and earnest examination of his sins and evil inclinations. For this no other place is suited except the house of God, nor should it be considered too much of an expense to heat the church for half a day in a work of such importance for the parish.

5. The use of tickets by which the confessor certifies to the confession of the children is a shocking abuse. Supervision in this regard can be had by other methods. By such tickets the confessor, who is in every way bound to secrecy, becomes indirectly an overseer and accuser. The seal of confession might become seriously endangered. For this reason a similar device proposed by the I. Prov. C. Balt. was rejected by the S. Propaganda, June 28, 1830. Being forced to give his name to the confessor, the child will no longer have that full confidence in him which is so desirable, especially if he has a serious sin to confess. Moreover, the strict control over confession involved in the use of tickets gives to it a character of com-

pulsion which might easily make it hateful. Finally, the use of tickets might in many cases lead to fraud and deception. Away with confession tickets!

Conclusion

The Catechist must avoid everything likely to make children shrink from or fear confession. A child naturally dreads the moment when, alone and left to itself, it must appear before the minister of God to confess its sins. To the child this is an awful thing. Hence it becomes the duty of the Catechist to encourage the child by his friendly manner, cheering words, and reassuring instruction. Finally, everything must be avoided which would make children dislike confession or render it needlessly difficult, such as threatening them with confession, or compelling them to go to some particular priest.

The Catechist ought to repeat with his class the preparation heretofore described, as often as they go to confession during the first year after first confession, and especially before the first communion.

ART. 5. — FIRST HOLY COMMUNION

A. *The Preparatory Instruction*

1. In the first centuries of the Christian Church the adult catechumens or converts

were prepared, during the forty days of Lent, to receive the Sacraments of Baptism and the Holy Eucharist at the following Easter. In our day it is still the custom to admit children to their first holy communion during Easter time or soon after, and to prepare them for it during Lent. This special preparation should not extend over too long a period of time, *e.g.*, a whole scholastic year, as this would bring it down to the level of the other ordinary classes, and would thus detract from the sacredness of this most important instruction, obliterate the singular character by which it differs from the rest of Christian Doctrine, and in the end merely bore the pupils. The III. Plen. C. Balt., n. 218, insists that this special instruction for first holy communion should be given for at least six weeks, with three lessons a week. Here the American editor of Schuech truly remarks: "But this is certainly the minimum. In many parishes the 'First Communion Class' is organized about three months before the communion day, and instruction given almost daily. The entire Catechism is gone over with the class. This is more necessary in our country, where so many children receive their first religious instruction only when they prepare to receive holy communion" (p. 314). Where these preparatory in-

structions form an integral part of the Christian Doctrine course in school, and have their proper place assigned on the school programme, certain conditions or circumstances may sometimes demand the organization of a separate and extraordinary "First Communion Class." This may become necessary where a number of children have to remain away from the regular course on account of ill-health or sickness, of long distance from church, or because they are sent by their parents to the public school. (On these public school children see the very thoughtful remarks in the *A. Eccl. R.*, December, 1895, pp. 415 ff., "The Stray Sheep.") In those sections of the country where the winter is hard and long, the pastor of a country parish ought not to begin the instructions for first communion before winter begins to break up, and the roads become passable; otherwise many of his children will either not come at all or only very irregularly.

2. The preparation of children for first holy communion is a most important duty of the Catechist, because it marks a turning-point in the character of each child and often decides the whole course of his or her future religious life. Instances of a complete reformation of children from the time of first communion are by no means rare. That first holy commun-

ion exercises a great influence over children is proved by the fact that sometimes the very remembrance of it calls forth a change of sentiments. Even at the death-bed of hardened sinners holy results have sprung forth by the mere remembrance of their first holy communion. The unqualified assertion that first communion is the most beautiful, the most important, and the most sacred act of life, must, however, be characterized as an exaggeration. After all, it is only the beginning, but by no means the culmination, of a holy life; later communions should increase holiness in the recipient and lead him on to persevere in his good aim.

If the preparatory instruction for holy communion is to attain its end, it is absolutely necessary that the Catechist should clearly understand its very peculiar nature, and so adapt and shape his instructions that the children themselves will feel how very different from other instructions these are. More than anywhere else ought the teacher to realize that now his main and only end is to edify, not to instruct; that he must touch and inflame the heart, not simply enlighten the mind. No doubt, the children must be made to know and understand the truths connected with the great mystery of the Eucharist, they must know all

that a worthy preparation and right disposition for holy communion demand; at the same time "it must be well understood that it is not an ordinary Catechism . . . but there is a hidden, a deep and strong, a persevering and continuous, *action*. . . . Without this strong action on souls, without this deep transformation of mind and heart, nothing has been done; and if the first communion is not a sacrilege, yet at least the fruits of it will be very indifferent and very soon nothing will remain." The meaning of these words of Dupanloup (p. 306) is more fully seen when later on he explains the three stages or epochs of this preparation. He says: "The object and proper work of each of these three epochs is as follows: The first brings the child out of his usual light and frivolous life, and makes him enter on a serious preparation for the first communion by prayer, by religious work, and Christian emulation. It lasts from a fortnight to three weeks. The second period continues the work of the first, but goes farther; it trains the child in the spirit of penitence and includes the immediate preparation for his general confession. It lasts nearly a month. The third, still continuing the work of the two former, adds to it the immediate preparation for the first communion. It lasts another month. The retreat of three days finishes the

work and strikes the final blows." The supernatural psychology of this preparatory process and its stages is then developed in the succeeding chapters. We would pity, indeed, the children intrusted to a Catechist who could see nothing but an overflowing enthusiasm of French piety in the work thus outlined by the great Bishop of Orleans. The fact that so many first communions leave no lasting results in the children, is due in no small measure to the other fact that many Catechists do not understand what is the main object of their instructions for first communion, or, if they do, that they do not act according to their knowledge.

From the above it will also be understood that, while a certain amount of religious knowledge is required for first holy communion, yet the knowledge of the Catechism on the part of the children is not the main criterion to decide who shall be admitted and who refused. True, the Catechist will employ the greatest care and spare no pains to have all the children well instructed in doctrine. He will pay special attention to the pupils of a weaker mind and try to impart to them at least that amount of knowledge which will fit them sufficiently to receive the Blessed Sacrament. Good and well-behaved children may be admitted without

hesitation, although they may be backward in learning their lessons; being far behind others in mental capacity, they may be a long way ahead of them in devout and religious sentiments, which are the more important elements of a proper preparation and disposition for holy communion. On the other hand, bad and corrupt children must be refused, although they may be bright pupils, and know their lessons to perfection.

3. These instructions of the Catechist must aim particularly to insure in his pupils a sufficient knowledge, purity of heart, a great devotion to and love for the Blessed Sacrament, and an ardent desire to receive it.

(*a*) He must teach them thoroughly that part of the Catechism which treats of the Holy Eucharist, and thus lead them to a full knowledge of this doctrine. The instruction should comprise the following subjects: (1) The promise and the institution of the Eucharist. (2) The real presence of Jesus Christ in this Sacrament and the consequent honor and reverence due to it. (3) The duty of receiving holy communion. (4) The effect of holy communion. (5) The preparation for holy communion, the manner of receiving it, and the thanksgiving after it. (6) Unworthy communion. (7) Spiritual communion. Some think that an apolo-

getic treatment of the Eucharist, replying to the objections, should form a part of these preparatory instructions. They forget that the Catechist at this time is not to do the work of a professor of theology.

(*b*) To make children receive first holy communion with pure hearts the Catechist must make them feel, as it were, how grievous and terrible a sin a sacrilegious communion is. At the same time he must fill them with a solemn awe of that most holy and august Sacrament, and he should also advise the children going to first communion to make a general confession of their sins or at least a kind of review of their past life.

(*c*) That the children may from the first approach the holy table with devotion, the Catechist should require them to kneel before the Blessed Sacrament every time they enter a church, and to adore Our Lord there present; frequently to make acts of faith, hope, charity, and contrition with special reference to the Holy Sacrament of the Altar. For this purpose he should use a short form of prayer and let the children often repeat it; *e.g.*: —

"I believe, O Lord Jesus, that Thou art truly present in the Holy Sacrament of the Altar, hidden under the appearance of the consecrated bread. I hope that by the grace of this Sacra-

ment I shall one day see Thee face to face in Thy heavenly glory. O Lord Jesus, I love Thee more than anything else in this world because of Thy goodness and because in this Holy Sacrament Thou givest to me Thy sacred body as a food for eternal life. O Lord Jesus, be merciful to me a miserable sinner, and forgive me my sins, so that I may worthily receive Thy most holy body."

(*d*) The Catechist should arouse in the children a heartfelt desire and an ardent longing to receive the Most Holy Sacrament of the Altar. To this end he should teach them the practice of spiritual communion. Captain Greeley's expedition to the North Pole, starving in sight of the provisions stored up in the cache across Smith's Sound, offers an example of the longing desire for food: explain the similitude, but also the difference, when compared to spiritual communion. Here is a short and suitable form of prayer for spiritual communion: "Lord Jesus, I adore Thee, who art here present in the Holy Sacrament of the Altar; my soul longs for Thee and yearns to be united with Thee. But as I can not receive Thee now in visible form, I beseech Thee, sweet Jesus, come to me invisibly. Thou canst do this, for Thou art all-powerful. O Lord Jesus, abide with me, and grant that

no sin of mine may ever separate me from Thee."

(*e*) It is a good plan for the Catechist to take the children from time to time to church when the Blessed Sacrament is kept there, and make them pray in common the acts of faith, hope, charity, and contrition, and spiritual communion, after which he may leave them for a few short moments to their own private devotion.

(*f*) The Catechist must also teach his pupils the right way of making their thanksgiving after communion, and how to offer to Our Lord Jesus their petitions and good resolutions.

(*g*) It is important that at holy communion the children's minds and hearts be continually occupied with the great mystery. They must not be allowed to be idle, as the fruit of holy communion depends greatly on the spiritual activity of the communicant. Hence the Catechist must point out to them the prayers (printed in the prayer-book), to be used before and after holy communion, and instruct them how to use those prayers.

(*h*) The Catechist must also instruct the children how to be physically prepared for communion and in what manner to receive it. He will remind them to fast from midnight, and to come in clean though not necessarily

costly clothes. Girls especially must be warned not to think too much of what they wear, and thereby forget the all-important thing. He will tell the pupils how to bear themselves at the sacred act, that they should not only open their mouth, but that they should also somewhat put out their tongue over the under lip; that they should either close their eyes or piously and devoutly look at the sacred Host; but that they must not look up at the priest. In the absence of a communion card or cloth they may hold their prayer-book under their chin whilst receiving. Children must also be told that it is most unseemly to bite the holy Host with the teeth, or, if it should stick to the roof of the mouth, to remove it with the fingers; neither should they spit out till after the lapse of some time, say about ten minutes.

(*i*) While preparing the children for first holy communion the Catechist should try in every way to engage the cooperation of their parents. (See. *A. Eccl. R.*, Dec., 1895, pp. 407 f.)

(*j*) It often happens that the children who confessed the day before holy communion want to confess again on the day itself when they receive. To avoid such an unnecessary annoyance and to guard them against forming a false conscience or scrupulous habit, the Catechist must make them understand clearly

that they should simply repent of any lighter fault committed since the previous day; but that confession is necessary after a mortal sin only. Even if they happen to remember some mortal sin forgotten in confession, they are not bound to confess it now before communion, as it is already forgiven. But they must confess it the next time.

4. In regard to the retreat immediately before communion, consult Dupanloup, pp. 361 ff.; Schuech, p. 315.

B. *The External Celebration*

First holy communion should be celebrated in such a manner that it will fill the hearts of the young communicants with a feeling of great reverence and awe for the most holy and august Sacrament of the Altar, and make the day one that is ever to be remembered even by the most cold and impassive. Hence the Catechist must bear in mind: —

1. The most suitable day for the first communion of children is Low Sunday (the first Sunday after Easter), called in Liturgy "The Sunday in White."

On the day of their first communion children should remember their baptism and renew their baptismal vows. Low Sunday is

intimately connected with baptism; for it received its Latin name because in the early days of the Church it was customary for the newly baptized to lay aside, on the first Sunday after Easter, the white robes they had received at baptism. Easter Day and Whit Sunday (Pentecost) are also days suitable for first communion, because the solemnizing of baptism formerly took place on those days.

2. The children assemble in the school, and, escorted by their pastor or Catechist, march in solemn procession to the church, with church banners carried in front of them and amid the ringing of church bells.

3. After the gospel, or after the communion of the priest, a short and earnest address should be given from the altar to the children and the grown members of the congregation to impress them with the importance of the day, and to arouse in their hearts sentiments of faith, love, contrition, and gratitude. Naturally, the priest who conducts this solemn service should also show every sign of gravity and reverence.

4. With this address should be combined the renewal of the baptismal vows. As at baptism, the priest will ask the children, "Do you renounce the devil and all his works? and all his pomp and glory?" Then comes the question:

"Do you believe in God, the Father? — in God, the Son? — and in God, the Holy Ghost?" To which questions all the children answer in a body. The renewal of the baptismal vows can, however, take place beforehand at the baptismal font. With us in America it generally forms a special service held in the afternoon.

5. Before receiving, the children all recite together the preparatory prayers, and immediately before holy communion they say three times with the priest, "O Lord, I am not worthy," etc. Of course, during this common prayer all singing must cease in the church, as well as the playing of the organ.

6. The children, first the boys and then the girls, the order always observed in Church ceremonies, will now go up to the communion rail, which is generally covered with a communion cloth. Two acolytes, bearing lighted candles, may accompany the priest who gives communion. But to allow the communicants also to carry lighted candles is a very serious mistake. It will only distract the children, who must watch their candles lest they soil their clothes with the dropping wax or even set them on fire. The whole attention of the child should be centered in the Blessed Sacrament. Away, then, with candles at holy communion! Ardent devotion of the heart must rank higher than

outer glory and religious pomp. The same objections can be urged, in a degree, against having a special candle-bearer for each first communicant. If the children must have lighted candles, let it be at the renewal of their baptismal vows, when there is some meaning to it as at baptism itself.

7. After communion all the children say a thanksgiving prayer together. In reciting these the Catechist may lead them. The same applies to the preparatory prayers.

8. It is a very useful custom to give the children a beautiful picture in memory of the day of their first holy communion, so that when they look at it they may be reminded of this very important day of their lives. When making the present, the Catechist may warn the children that henceforth they are bound under pain of sin to receive holy communion at Easter every year.

NOTE. — Catechists in charge of first communion classes will find excellent advice and hints in Canon J. Schmitt; Furniss, pp. 228 ff.; the *A. Eccl. R.*, December, 1895; and especially in Dupanloup, Bks. III., IV., where the chapter on "First Communion in the Country," p. 422, deserves attention.

Pastors and Catechists in charge of the advanced Christian Doctrine classes, comprising pupils who have made their first communion, will do well to study Dupanloup, Bk. V. p. 457, "On the Catechism of Perseverance."

Art. 6. — Holy Confirmation

"In order that the children as well as the adult persons who come to receive holy confirmation may obtain a fuller measure of the grace of the Holy Ghost poured out in this Sacrament, they must be well instructed regarding its nature and fruits; and no one may be admitted who is not sufficiently instructed in Christian Doctrine. We exhort priests that, following a praiseworthy custom, they avail themselves of this occasion and have the persons to be confirmed fully instructed in the knowledge of the Catechism."

These words of the I. Prov. C. Westminster, 1852, faithfully echo the sense of all modern councils and synods regarding the necessary preparation for this Sacrament. Certainly, the state of grace is a condition required by divine law. But, besides this, the law of the Church also requires a sufficient knowledge of Christian Doctrine, not only in regard to holy confirmation, but also in regard to other important doctrines. "Only those who are sufficiently instructed in the principal mysteries of faith and the elements of divine religion can be admitted to this Sacrament. They ought to be prepared by frequent catechetical instructions and pious exhortations" (Prov. C. Cashel, 1853).

The Catechist can easily know his special duty in preparing children for holy confirmation from these ecclesiastical injunctions and from the nature of the Sacrament. Both tell him that by his instructions he must prepare the mind and heart of the children. (See Sch. p. 316.)

1. The main subject of the catechetic instruction is evidently the Sacrament of Confirmation itself. "No one shall be allowed to receive confirmation who is not carefully instructed regarding the nature and effects of this Sacrament." (III. Plen. C. Balt., n. 218.) This comprises the questions also concerning the minister, subject, necessity of, and the required disposition for, confirmation. With this ought to be joined a fuller explanation of the doctrines concerning the divine person of the Holy Ghost, His descent upon the Apostles, His work in the Church of God and in the individual soul. (See Cardinal Manning's books on the temporal and the internal mission of the Holy Ghost.)

As the pupils of this class are now better able to understand these doctrines than when they heard of them the first time in going through the Catechism, the Catechist has a splendid opportunity to strengthen by his earnest words the divine faith and a loyal adherence to the Catholic Church in the hearts of

the children by making them understand that the work of the Church is the work of the Holy Ghost, and that in believing and obeying her, we believe and obey the Divine Spirit of Truth.

The work of the Holy Ghost in the soul can not be explained without at the same time explaining the doctrine of divine grace, actual and habitual, by the help of which we must keep the Commandments, or, in other words, practice Christian virtue and avoid sin. This offers the Catechist a good chance of reviewing the more important practical and moral doctrines of the Catechism, and of showing wherein and in what manner the "soldier of Jesus Christ" must "fight the good fight of faith" (1 Tim. vi. 12).

Considering the usual composition and condition of our confirmation classes, the circumstances under which these instructions are given, and at the same time the Christian strength and courage of intellect and will needed by our young people going out into a wicked world, we believe it far more necessary that the confirmands[1] should be given a

[1] When every standard dictionary of the English language allows the term "ordinand," meaning a person to be ordained, what objection can there be to using the term "confirmand" in the sense of "one to be confirmed"? — EDITOR.

solid and thorough instruction in some select parts of the Catechism (Holy Ghost, Catholic Church, Faith, Grace, Virtue, Sin) than that they should review every chapter of the Catechism, which could be done only in a superficial manner by the Catechist, and would, in all probability, prove to be a tedious and wearisome task for the pupils.

2. The Catechist must prepare the hearts of the children for confirmation by suitable Christian exhortation and advice, flowing naturally from the doctrines explained, and especially from the nature and effects of the Sacrament. He must tell them by what pious practices (daily prayers to the Holy Ghost, hearing Mass on weekdays, visits to church, some spiritual, *i.e.*, internal, mortification, also slight corporal mortifications, acts of charity and mercy, etc.) they may render themselves more worthy of this Sacrament, whose dignity, wonderful effects, and moral necessity (at least in our times) ought to be clearly and deeply impressed upon all who wish to receive it.

It is not enough, however, merely to tell the children what to do; the Catechist ought to induce them to carry out his advice. By kind earnestness and gentle entreaties, by his example, and by actually joining in the pious practices suggested, he may easily prevail on

the whole class to perform some appropriate exercises in common, either in church or in school, during this time of preparation. Even older children will follow cheerfully where the zealous Catechist leads.

3. From what has been said above, it is easy to see how wisely some bishops have ordained that in their dioceses first holy communion and holy confirmation should not be received on the same day. Indeed, to have a child receive both these Sacraments on the same day is to ignore the nature of the child as well as the importance of confirmation and of its preparatory instruction. One of these Sacraments will necessarily become of a mere secondary, accidental consideration; usually it is confirmation that must suffer. From a sound pedagogic point of view, with which the Christian view perfectly accords, each of these two Sacraments demands its own distinct mental and moral preparation; to combine both is to overburden the child and to counteract mutually whatever may be the force and influence of either preparation. Let them be separate, and let each have its full sway over the soul of the recipient. There ought to be an interval of at least a full month between first communion and confirmation.

4. Confirmation in the United States is usu-

ally given after first communion, not before. Our conditions fully justify this policy. Hence the pupils of our confirmation classes belong, as a rule, to the higher school grades; they have gone through the whole Catechism before those special instructions for confirmation are given; their minds are more fully developed and they can more easily follow a connected discourse. In view of all this, the mode of these instructions will differ somewhat from that observed in the lower grades of Christian Doctrine. Although the general principles laid down in Ch. III., p. 176, must be followed still, yet doctrinal exposition may prevail over historical lesson; the lecture form may be used more extensively; Liturgy and Church History may be given wider play; the text-book may be more fully trusted, while the blackboard and picture are dispensed with.

But let not the Catechist, on this account, think that he need not devote as much earnest thought and assiduous preparation to these preparatory instructions for confirmation as he will give to his first confession class. It would be a most fatal mistake. His confirmation pupils are now of an age when their mind begins to think for itself and insists on taking its own view and following its own way, instead of trustfully accepting what is offered

to it, as the little child will. Hence, it needs a stronger mind to impress it with the truth, and a wiser hand to lead it on to virtue. The Catechist must, therefore, arrange these confirmation lessons upon a thoughtful plan and piously prepare them all. Piously! For, if no teacher of Christian Doctrine can expect to do his work rightly and to sow the divine seed in a way that it will bring forth the fruit of everlasting life, without often and fervently raising his soul to the Spirit of Truth, to ask for light, wisdom, and power, we believe this to hold still more when the Catechist teaches and explains that divine mystery which is in an especial sense the Sacrament of the Holy Ghost, the Giver of supernatural truth and life.

CHAPTER VI

HISTORICAL SKETCH OF CHRISTIAN DOCTRINE

History shows clearest which are the best principles in teaching Christian Doctrine. No solid religious instruction can be given where the practice of the Church, observed for ages, is set aside. The Catechist should therefore be acquainted with the history of Christian Doctrine, which, be it observed, is not the same as the history of Christian Education in general, but forms only a part of it. On the other hand, the history of the Christian elementary schools, the common schools of the Middle Ages, and that of the modern parish school furnishes a large amount of most interesting material for a complete "History of Christian Doctrine or Catechism."

See the very interesting article, "Rise of the Christian Schools" in *American Cath. Quarterly Review*, July, 1900, p. 456.

History shows, however, that the practice of the Church in this matter has not always been the same. In preaching the Gospel the

Church has always, in spite of the steadfast unchangeableness of her faith and of her moral teaching, taken into consideration the peculiar characteristics and needs of different peoples (see 1 Cor. ix. 19 ff.) as well as the special circumstances of the time. Those who are won to the fold from Judaism receive a different treatment from those who are converted from heathenism. The Church is like a physician who employs different remedies for patients suffering from different diseases. Civilized peoples, such as the Greeks and Romans, were in need of a different mode of teaching from that suitable to the untutored inhabitants of the North. Moreover, the needed treatment varied greatly in early times, when the conversion of nations had only just been effected, from that of a later date, when the baptism of children had become universal. Then, again, instruction differed in mediæval days from that given after the invention of printing (1450). And yet again it was modified in the time of religious controversy, and altered when that controversy had subsided. The knowledge of this diverse and manifold practice of the Church offers to the Catechist many important lessons from which he may learn by what ways and means Christian Doctrine can be made useful and successful in our own days.

Art. 1. — The Messianic Days

A. *Jesus Christ*

The first, and at the same time the most perfect, teacher of Christian Doctrine was the Divine Founder of that religion, Jesus Christ. The chief endeavor of the Saviour was that His words should be clearly understood and properly obeyed. With this end in view He adopted the following method: —

1. He spoke in a simple and homely manner. His sentences were short, His expressions easy to understand, His speech plain and perspicuous. Hence He uses numerous similes, comparisons, and parables; He is fond of antitheses and of outward signs, and delights in drawing lessons from nature.

Here are a few examples of the *similes* used by Christ: He likens Himself to the Good Shepherd (John x. 11); Peter to a rock (Matt. xvi. 18); the Pharisees to whited sepulchers (Matt. xxiii. 27); or to wolves in sheep's clothing; the dead to sleepers, as in the case of Lazarus and of Jairus's daughter. Particularly beautiful is the simile of the hen brooding over her young (Matt. xxiii. 37).

Of the *parables* St. Matthew says plainly, "Without parables He did not speak to the

people" (Matt. xiii. 34). Amongst these parables the most conspicuous are those of the prodigal son, the good Samaritan, the rich man and Lazarus, the Pharisee and the publican in the Temple, the laborers in the vineyard, the great supper, the unmerciful servant.

In His discourses Our Lord continually refers to objects in *nature* and uses them to illustrate His teaching. The lilies and the grass of the field, the birds of the air, the sparrows on the housetop, the hair of the head, the grain of seed sown in the field, the wheat and the cockle, the fig tree, the vineyard, the vine, the mustard seed, the sheep, the shepherd, the wolf, the harvest, the house, the rock, the sepulcher, the mountain, the sun, the light, the Temple,—all these are objects to which Our Lord refers in order to make His teaching about the kingdom of heaven easier to grasp.

Christ often illustrated His doctrines by means of *outward signs;* thus He breathed on His Apostles when He said, "Receive ye the Holy Ghost," in order to illustrate the imparting of the Holy Spirit, "the Divine Breath" (John xx. 22). Before He healed a man born blind, He spat on the ground, made clay with the spittle, and laid it on the eyes of the man, whom He commanded to go and wash in the pool of Siloe (John ix. 6). By this action Our Lord evi-

dently meant to say, "When the Living Water which comes from My mouth (the Holy Gospel) unites itself with the dust of the earth (man), his spiritual blindness will be healed." Likewise, in instituting the *Sacraments*, Our Lord chose outward signs, such as water, oil, imposition of hands, bread, wine, to symbolize the graces to be imparted. By His very *actions*, He wishes to illustrate various truths of religion, so that He often speaks to us in parables even when He does not open His mouth. Everything which took place at Our Lord's nativity (the enrolment of the people, the light in the fields, the proximity of the sheep and the shepherds, the crib) had its symbolical meaning, and so had everything which took place at His death (the conduct of the two thieves, the eclipse of the sun, the rending of the veil of the Temple, the piercing of the Heart of Jesus, etc.). It is the same with Our Lord's *miracles;* these, too, have their deep significance, as, for instance, the miracle at Cana, the multiplication of the loaves, the stilling of the tempest, the raising of the dead.

Of *antitheses* the following may be referred to: the kind master and the unmerciful servant; the rich glutton and the beggar Lazarus; the proud Pharisee and the humble publican; the good Samaritan and the heartless priest

and Levite. The simple but forceful sayings of Christ should also be noted: "Now no man lighting a candle covereth it with a vessel, or putteth it under a bed, but setteth it upon a candlestick that they who come in may see the light" (Luke viii. 16); "The foxes have holes and the birds of the air nests, but the Son of man hath not where to lay His head" (Matt. viii. 20); "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of My Father who is in heaven" (Matt. vii. 21). For *proverbs* employed by Christ, note the following: "The servant is not greater than his master" (John xv. 20); "Physician, heal thyself" (Luke iv. 23); "Wheresoever the body shall be thither will the eagles also be gathered together" (Luke xvii. 37); "No man can serve two masters" (Matt. vi. 24); "These things ye ought to have done, and not to leave those undone" (Matt. xxiii. 23).

2. Christ leads from the known to the unknown, so as to make the latter more easily understood.

When, remembering the miraculous multiplication of the loaves, the people sought the Saviour and in the synagogue of Capharnaum again asked bread from Him, He turned the opportunity to account to teach them the doctrine of the Sacrament of the Altar (John vi.).

Before teaching the Samaritan woman who came to Jacob's well to draw water, Christ first asked her to give Him to drink and then began to speak about the living water (John iv.). After Peter on the way to Cæsarea Philippi had boldly made his declaration of faith in the presence of the other disciples, Jesus made him the head of the Church (Matt. xvi.). At the feast of Tabernacles, when, after drawing water from the pool of Siloe it was taken in solemn procession to the Temple and there poured out upon the altar, while the words of the prophet Isaias were sung, "You shall draw water with joy out of the Saviour's fountains," Christ stood forth and cried: "If any man thirst, let him come unto Me and drink," etc. (John vii. 37). Jesus called a little child to Him and set him in the midst of His audience, and then used him as an example to the Apostles of the humility and simplicity they should cultivate (Matt. xviii.); after the miraculous draught of fishes the Saviour said to the Apostles, "I will make you fishers of men" (Matt. iv. 19).

3. With a view to making His hearers think, and preventing His words from becoming mere lifeless and empty forms, Christ often had recourse to the rhetorical figure of *hyperbole*, that is to say, He used expressions saying more than He meant, which were not to be interpreted

verbally, but according to their inner meaning. Hyperbole and comparisons were both used by Our Saviour to punish those evil disposed persons who would not understand (Matt. xiii. 11–17), and insisted on sticking to the letter of the word. They scorned to seek the veiled truth, and for that reason became more and more incensed against the Saviour's teaching. Here are some examples of hyperbole used by Christ: "To him that striketh thee on the left cheek offer also the other" (Luke vi. 29). That this was not meant to be taken literally is proved by the behavior of Christ toward the servant of the high priest who struck Him in the face. Our Saviour only meant to say, it is better to bear insult than to seek revenge. "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven" (Matt. xix. 24). If this were to be understood literally, no rich man need hope to be saved. "If thine eye scandalize thee, pluck it out and cast it from thee" (Matt. xviii. 9). Yet self-mutilation is a sin. Christ only meant to teach that rather than commit sin any sacrifice must be made. "Lay not up for yourself treasure on earth, where the rust and moth consume," etc. (Matt. vi. 19), yet we ought to care for the future. "The last shall be first and the first last" (Matt. xx. 16), yet many who are

the first on earth will also be among the first in heaven. "A little while and now ye shall not see Me, and again a little while and ye shall see Me" (John xvi. 16). The time before the Judgment Day or our own death is no such little while after all. "For he that hath, to him shall be given, . . . but he that hath not from him shall be taken away also that which he hath" (Matt. xiii. 12), and yet in many cases God does not withhold His mercy from the very greatest sinners. Men of good will ponder upon such sayings more and more seriously, and thus gain an ever greater insight into their meaning.

4. Christ tries to make an impression on the feelings and the will by the use of *pithy expressions*, of forcible and urgent speech. He knew well how to appeal to the heart. Gregory the Great says: "It was because Christ's words went home to the very heart of His hearers that He was able to exercise so great an influence over the people." Christ sometimes gives expression to His own feelings, as in the following cases: He was astonished at the faith of the heathen centurion (Matt. viii. 10); He wondered because of the unbelief of the people of Nazareth (Mark vi. 6); He wept beside the grave of Lazarus (John xi. 35), and over the blindness of Jerusalem (Luke xix. 41). Christ arouses the feelings of His hearers by

such sharp expressions as: "Give not that which is holy unto dogs; neither cast ye your pearls before swine" (Matt. vii. 6); "Cast out first the beam out of thine own eye and then shalt thou see to cast out the mote out of thy brother's eye" (Matt. vii. 5); "Blind guides, who strain out a gnat and swallow a camel" (Matt. xxiii. 24). Impressive words indeed are those with which Christ tries to influence the will of His hearers: "Amen I say to you, that this generation shall not pass," etc. (Matt. xxiv. 34; xxv. 40); "He that hath ears to hear, let him hear" (Luke xiv. 35); "Go and do thou in like manner" (Luke x. 37).

B. *The Apostles*

Treating of the method of teaching followed by the Apostles, a distinction must be made between their missionary teaching and the preparation of candidates for baptism.

1. The aim of their missionary preaching was to give a brief summary of the Christian religion, and to win over their hearers to the faith of Christ. The address of Peter at Pentecost and that of St. Paul in the Areopagus at Athens, were missionary sermons, in which these Apostles acted like merchants who allow their goods to be looked at and handled, while their listeners

resembled Moses when he went and gazed down from the top of Mount Nebo upon all the beauties of the Promised Land. Origen makes a very sensible comparison in this connection. He says that by the missionary sermon men are called out of the bondage of Egypt, by the preparatory instruction for baptism they are led to Mount Sinai; but by baptism men are taken through the waters of Jordan and brought into the Promised Land, *i.e.*, God's holy Church.

Missionary sermons when addressed to the Jews were of course different from what they were when addressed to the heathen.

As the Jews awaited the coming of the Saviour, the Apostles spoke to them somewhat in this manner: Jesus of Nazareth is the promised Messias, because in Him are fulfilled the predictions of the prophets. Ye Jews have slain the Messias. Repent, receive His teaching, and be baptized; otherwise ye will go to eternal perdition. Compare St. Peter's sermon at Pentecost (Acts ii. 14 ff.).

To the heathen, however, who worshiped idols and told fables about the sons of their gods, the holy Apostles said: There is but one God. This God, who created the whole world and is present everywhere, does not allow Himself to be shut up in the form of

perishable idols. Idolatry, therefore, is sheer stupidity. The true God sent His Son Jesus into the world. We saw the wonders He performed and were witnesses of His Resurrection. The Son of God will one day cause all men to arise from the dead, when He will be their Judge. If ye do not receive His doctrine, ye will be damned. Read St. Paul's speech at the Areopagus at Athens (Acts xvii. 22 ff.).

2. It was after a missionary sermon such as this that many of the hearers would come to the Apostles and ask, "What shall we do?" To which they replied, "Repent and be baptized." Those willing to receive baptism were then given a preparatory course of instruction, in which they were briefly taught the essential tenets of the faith (as embodied in the Apostles' Creed), the Commandments (the Decalogue and the two commandments of the love of God and the neighbor), and the means of grace which they were shortly to receive: Baptism, Confirmation, and the Eucharist. (See Hebrews vi. 1, 2.) But those doctrines of Christianity which might have appeared offensive to the converts (such as the doctrine of the Trinity, the Sacrament of the Altar, etc.) were more fully explained to them immediately before or after baptism. (See 1 Cor. iii. 1, 2; Hebr. v. 11 ff.)

3. The following are noteworthy peculiarities of the apostolic method of teaching.

(*a*) The holy Apostles generally used language easy to be understood. Only St. Paul, a very highly educated man, sometimes expresses himself in his epistles in a manner difficult for simple folks to follow. But for all that he himself claimed to have fed his hearers with milk and not with strong meat. He says, moreover, in 1 Thess. ii. 7, "We became little ones in the midst of you."

(*b*) They spoke in a lucid and perspicuous manner, and were fond of using comparisons and illustrations drawn from nature.

St. Paul, who witnessed the prize games and races on the Isthmus of Corinth, likened Christian life to a race and prize fight (1 Cor. ix. 24 ff.). He likened the Church to a human body and Christ to the head of that body (Col. i. 18.). St. Peter compared the devil to a roaring lion who goeth about seeking whom he may devour (1 Pet. v. 8.). St. James compares faith without works to a body without a spirit (Jas. ii. 26), and the tongue to the helm of a boat (*ib.* iii. 4, 5).

(*c*) They also join the unknown with the known.

St. Paul found an altar at Athens to the unknown God, so he began his missionary

sermon by alluding to that inscription, and adding that he will make that God known to the Athenians (Acts xvii. 23).

(*d*) In proof of the Christian faith, the Apostles appeal mainly to the divinity of Christ; and to make their listeners believe this mystery, they refer to the miracles and the Resurrection of Christ.

Art. 2. — The Ancient Church

A. *The Catechumens*

In the year of Our Lord 64 began the great persecutions against the Christians in the Roman empire, which continued for nearly three hundred years. During this time regular missionary sermons could not be held in public. Still the Church increased, and Christian Doctrine was propagated. (*a*) Writings in defence of the faith (Apologies) were published by learned men, to whom the name of Apologists was given, with a view to refute the calumnies circulated against the Christians and to inform heathens and Jews alike concerning the doctrines of Christianity. The most important of the early Apologies is that of the holy martyr and philosopher St. Justinus († 166), which was addressed to the Roman emperor, Antoninus Pius. (*b*) In addition

to this, Christians were eager, in their daily intercourse with their fellow-men, to make known to them the saving doctrines of the holy Christian religion. The Christians were like bees who flew out in every direction, winning over recruits for the beehive of the Church. (*c*) The saintly lives of the Christians and the joyful deaths of the martyrs were living missionary sermons. (*d*) There were also the speeches of the accused Christians in the judgment halls, where the people were generally gathered together, and where numerous converts to Christianity were made.

At that period those who were to be received by baptism into the Christian Church were known as *catechumens*. Their preparatory training, also called the *catechumenate*, comprised the following details: —

1. Before the reception of a catechumen an inquiry, generally conducted by the bishop, was made into his or her motives, mode of life, position, and name.

It sometimes happened that a candidate was on first application sent away with instructions to amend his life and give up his evil ways. As a rule, however, great forbearance was shown to candidates. St. Augustine was of opinion that even those who wished to become Christians from temporal motives should not

be rejected, as their mere natural motives might offer the occasion of leading them to supernatural faith. Highly cultured candidates should not be examined in an offensive way; it is better humbly to remark that they probably know already all that the Catechist can teach them. Those, moreover, who are already Christians from conviction and well acquainted with the Christian Doctrine, should be dealt with very briefly. Those who are good and able speakers should be reminded that truth is better than eloquence, and that persons who think more of avoiding moral faults than verbal mistakes should not be despised. Even at the present day these hints of St. Augustine as to the right treatment of converts are well worthy of consideration.

2. Catechumens were always received with due ceremony by the bishop. He made the sign of the holy Cross upon their foreheads and breasts, and laid his hands upon their heads. Later it became customary also to put blessed salt into their mouths as a sign that the Christian faith is a preservative against the stain of sin.

3. Then followed the preparatory instruction, which was combined with prayer and penitential practices. The teaching given to candidates for baptism aimed not only at im-

parting Christian Doctrine, but also at inducing them to lead a Christian life.

4. This preparatory instruction generally extended over two and, in many places, over three years. Sometimes, however, catechumens were admitted to baptism sooner, for instance, in case of serious illness, or when a large number of converts joined the Christian ranks at one time. Exceptions were also made in favor of those who were already acquainted with Christian Doctrine, or who were very well educated, also for those who showed great zeal for the new faith and had led a virtuous life.

5. The catechumens were divided into two classes, each of which received a separate course of instruction. Beginners were placed in the first class, the more advanced candidates in the second.

The catechumens had their own place in the church, as well as formerly in the Catacombs, hence the porch or vestibule of our present churches. They were allowed to be present only during the reading of the Gospel and the preaching of the sermon, and had to withdraw before the Offertory. Before they left, however, a prayer was offered up for them, and the bishop gave them his blessing. This is why that part of holy Mass which precedes

the Offertory is still known as the Mass of the Catechumens.

6. The catechetical instruction given in the first and second classes of catechumens was different.

I. Those in the first class began by learning the history of the Old and New Testaments. They were to a certain extent led through the synagogue and conducted to Christ by way of Moses and the Prophets. The following was the order of their instruction: (*a*) First of all, the story of the creation of the world and of man was related to them, and the reasons why God created the world explained (God as Creator of the world). (*b*) Secondly, encouraging examples of virtue from the lives of celebrated personages of the Old Testament were brought before them, and their attention was called to the way in which God rewarded the good and punished the wicked in olden times (God as Judge of the world). (*c*) It was pointed out to them how divine Providence endeavored at all times to win men back from the darkness of error to the light of truth, and to bring them out of their vices and sinful wanderings into the path of virtue (God as Governor of the world). (*d*) The proverbs and important sayings of the Prophets were read aloud and explained. (*e*) Lastly, they were told of the Incarnation of the

Son of God, of His life on earth, His Resurrection and Ascension, and of His second coming in glory (God as the Saviour).

The catechumens of this class were also taught the Ten Commandments of God and the two commandments of love. It was absolutely necessary that catechumens should be familiar with these Ten Commandments, because the moral conversion of the heathen could only be effected by his observing these laws. Moreover, the Decalogue was known alike to Jews and pagans. The Jews, of course, knew the Commandments from childhood, and were compelled to obey them by the Mosaic law. The heathens also knew the Decalogue by the voice of conscience, for God had written the Ten Commandments in their hearts (Rom. ii. 14 ff.). From the time of the Apostles, the two commandments of love were also taught to every beginner, as we learn from 1 John iii. 11.

II. During the forty days of Lent, special instruction was daily given to the catechumens of the second class. The chief aim was to lead the hearers to recognize and to acknowledge their sins, to repent of them, and to resolve to lead a new life. These lessons, therefore, spoke principally of such serious subjects as the infinite justice of God, of sin and its evil consequences, the Last Judgment, penance, etc.

Immediately before baptism, that is to say between Palm Sunday and Easter, the catechumens of the second class were also instructed in the mystery of the Trinity; they had, moreover, to learn by heart the Apostles' Creed and the Lord's Prayer, which they were expected to recite at their baptism. Before being admitted to baptism the candidates were subjected to a searching examination in their religious knowledge and their moral conduct, which examination was known as the *Scrutinium*. Candidates for baptism were also exhorted to confess their sins to the priest, although this confession was of course not the Sacrament of Penance. At baptism itself a solemn profession of faith was required of those to be baptized. Turning toward the west, they renounced the devil, and then, turning toward the east, they confessed their faith in Christ. This ceremony was called the Baptismal Vow or Covenant.

The newly baptized converts were at once confirmed by the bishop, who then administered to them holy communion.

In the week succeeding baptism (generally between Easter Day and White (Low) Sunday) the newly baptized persons received the secret instruction, that is to say, they were fully taught the mystery of the holy sacrifice of the Mass, the doctrine of the Sacraments,

and the Lord's Prayer. According to St. Cyril of Jerusalem, the newly baptized were specially fitted to understand these doctrines, as they were now enlightened by the baptismal grace, and had already some personal experience of their practical influence upon the soul.

There were many reasons for making this later instruction secret. If catechumens had been from the first taught all the mysteries of Christianity, some of these mysteries might have become a stumbling-block to them, and have led them to change their intention of being baptized. As sometimes heathens intruded into the Catacombs, and catechumens now and then went back to heathenism, it would have been easy for them to hold up these doctrines of Christianity to public ridicule. The Church remembered the words of Christ, "Cast not your pearls before swine." By withholding these more difficult and deeper doctrines from the catechumens until they had been baptized, they were inspired with awe of the holy mysteries, and were spurred on to greater zeal in preparing for admission. It was for these same reasons that the catechumens were not allowed to be present at the whole celebration of holy Mass, but had to leave the church immediately after the sermon. Even in the sermon or public address very great caution was

observed in alluding to mysteries not yet revealed to the catechumens, and veiled expressions were used. The very inscriptions on the walls of the Catacombs and churches were couched in a kind of secret language: the triangle stood for the Trinity, a fish for the Sacrament of the Altar, a dove shadowed forth the Holy Spirit, a peacock the Resurrection, and so on. This policy of hiding the more mysterious doctrines of holy religion from the beginners was called "the Law of the Secret," (*Disciplina Arcani*); the fuller instructions on these doctrines given to those admitted for baptism were called "the Mystagogical Catechism" (*Catecheses mystagogicæ*).

7. In religious instruction the use of pictures was turned to great account, as proved by the number of mural paintings in the Catacombs. These representations rendered all the chief personages and incidents of the Old and New Testaments familiar to the faithful.

8. Public instruction in those days was given to grown-up persons only; children of Christians were taught at home by their parents. That these parents performed their duty in this respect in a most conscientious manner is proved by the fact that many of the great teachers of early Christian times, such as Origen, St. Augustine, St. Basil, St. Chrysostom,

St. Gregory Nazianzen, and others speak of the thorough Christian education given to them by their mother or their father. The instruction of the catechumens was generally intrusted to a special Catechist, also called "Nautologus," meaning literally a nautical instructor, and used to indicate that the Catechist had to teach those who would board the ship of the Church ("The Bark of Peter") about their voyage to heaven. These Catechists, as a rule, were priests; but where enough priests could not be found, deacons, and, for women, deaconesses, and sometimes even simple laymen, were chosen.

There were special schools for the training of Catechists, where, besides religion, secular branches were also taught. Some of these schools became very famous as centers of Christian learning, for instance, Alexandria, Antioch, Cæsarea, Edessa, Nisibis; some of the greatest Doctors of the Church taught or studied at these catechetical schools of the early Christian ages.

9. When the persecutions of the Christians subsided, and the Church was allowed her freedom, the treatment of catechumens became less strict and severe. This was a natural result of the changed conditions. With the introduction of infant baptism, the catechumenate at once began to fall into decline on every side. The

number of adults who were converted to Christianity constantly decreased, so that for them public instruction and public prayer before baptism was given up, and private preparation substituted. Candidates were, however, still publicly examined before baptism. There were at first three, and later seven, public examinations or scrutinies held in the church, generally just before Easter, when the candidates were examined as to their faith and their conduct of life, and taught the Christian forms of prayer. The practice of these public and solemn examinations of candidates for baptism was introduced into the Church as early as the end of the fourth century, and lasted in many places until the ninth century.

From the times of Constantine, the Latin language was universally used in teaching Christian Doctrine in the Western Church.

10. The Christian school of antiquity, the catechumenate of the early Church, will be for all centuries a model and exemplar. That the religious instruction given there was of the highest character is shown by the admirable results achieved. It is easily seen that a great value was set upon a solid and ample Christian knowledge; but as great a value also upon Christian life. This it was that made even the heathen to wonder at and to praise the moral purity and

virtuous conduct of the Christians, and enables St. Justin to say: "What Plato and other philosophers were once proud to know, that Christians know as children." Deep religious convictions were, however, combined with this knowledge; otherwise millions of Christians would never have preferred a martyr's death to denial of their faith. All of which goes to show what may be effected by religious instruction when it is imparted in the right way and by a proper method.

B. *Celebrated Catechists*

1. *Origen*, the head of the Catechetical School at Cæsarea. He was born in the year 185 A.D. at Alexandria, and early distinguished himself by his remarkable talent and unwearied application. His father, the holy martyr Leonidas, took care that his son should receive an all-round education. Origen was received as a catechumen when only nine years old, and at the age of eighteen he was at the head of the celebrated catechetical school at Alexandria, where he won the sons of many noble pagan families to Christianity. In the year 231 he went to Cæsarea in Palestine, and there founded a school which soon vied with that of Alexandria. In the year 254 he suffered mar-

tyrdom in the city of Tyre. Origen was specially remarkable for his zeal and affection for his pupils, and his indefatigable industry. He used to work till far on in the night, and according to Epiphanius he wrote six thousand "books," which probably means parchment rolls.

One chief peculiarity of his teaching was that he explained religious truths upon the lines of historical proofs, for he always connected his instructions with the facts narrated in the Bible.

2. *St. Cyril*, bishop of Jerusalem, was born at Jerusalem in 315 and became Bishop there in 351. He vigorously upheld Catholic truth against the Arians, and for this reason was several times banished by the Roman emperor. He died in the year 386.

Of the twenty-nine catechetic instructions written by him, only twenty-three have been preserved. They give us detailed information of the way in which catechumens should be taught. They are of a dogmatic character and treat of the Apostles' Creed, the Commandments, the Holy Sacraments, and Prayer (a division of subject still usual in our Catechisms). It is noteworthy that St. Cyril begins by a statement of the great truths of religion and then proceeds to explain them. In this his mode of proce-

dure differs entirely from that of Origen and St. Augustine, who begin with biblical history and out of it evolve the truths of religion.

The following are some features of the catechetic work of St. Cyril: (*a*) he joins dogma and morals very closely with each other; (*b*) he closes each instruction with a practical application; (*c*) his form is the lecture form, his address simple, clear, and popular, vivid and interesting; (*d*) he gathers the proofs from the Bible and from reason; (*e*) he explains the doctrine with the help of Bible stories; (*f*) he employs the object method wherever possible, and for this purpose often brings in the Liturgy of the Church; (*g*) lastly, his instructions give due attention to the needs of the time: they are opportune.

3. *St. Augustine*, bishop of Hippo in North Africa, the greatest of all the Doctors of the early Church, was born in 354 at Tagasta in Africa. His father, Patricius, had him trained in elocution, and his mother, St. Monica, took pains to sow in his heart the seeds of the Christian faith. But he followed evil ways until converted by the prayers and tears of his devoted mother. He returned to God in his thirty-third year, and allowed himself to be baptized by St. Ambrose, Bishop of Milan, whose sermons he had often listened to (389).

Having returned to Africa, he became a priest under the holy Bishop Aurelius, and was afterward, in 396, made Bishop of Hippo, where he died in 430 during the siege of the town by the Vandals.

St. Augustine won great renown as a Catechist through his book *De Catechizandis Rudibus* (On the Teaching of the Ignorant) which was the first Christian treatise on catechetics or method of Christian Doctrine, and contains excellent maxims. It was originally intended for the use of a certain deacon, Deogratias of Carthage, and its aim was to instruct him how best to deal with those who wished to enter the catechumenate; but the book is of universal value in that it contains maxims, the knowledge of which is of importance to every Catechist.

The following are the most important catechetical principles laid down by St. Augustine:

(*a*) About the subject and course of instruction. (1) The Catechist must lead the catechumen through the history of the Christian religion, that is to say, the history of the Old and New Testaments and of the Church. This narrative must, however, be restricted to the most important and interesting events, for all the rest can be treated in a summary way. An exhaustive account of the history of religion

is neither necessary nor possible (Ch. 3). According to St. Augustine Bible History is of great importance in Christian Doctrine. (2) Side by side with Bible History the catechumen must be taught all that is necessary to salvation, briefly in the beginning, but more fully as the instruction goes on (Ch. 6 and 7). (That is: Bible History precedes Catechism; Catechism must be taught upon historical grounds; the course must proceed in concentric circles.) (3) Matters explained within a certain period ought to form one subject. (Necessity of a definite plan.) (4) According to special conditions of time and persons, certain doctrines must be more fully explained and established.

(*b*) Principles regarding the mode of instruction. (1) The teacher should avoid all ostentation of eloquence. (2) He ought to use all legitimate means to make his teaching as useful and pleasant to his pupils as possible (Ch. 13). (3) Due allowance must be made for the differences in the character, abilities, and mental powers of the pupils (Ch. 5, 8, 9, 15). (4) The Catechist should ascertain whether his hearers have understood him and should correct faulty answers. (Lecture and question form combined.)

(*c*) Principles regarding the catechumen. (1)

The catechumen must not merely learn words by heart, but must endeavor to understand the things and the ideas which those words express. (2) Important facts should be impressed on the memory of catechumens by constant repetition. (3) The Catechist should not only speak to his pupils about God, but should address himself with them to God; that is, he should train them in religious practices. (4) The pupils must not only be brought to a knowledge of the Christian religion, but they must also be urged and led on to practise that religion.

(*d*) Principles regarding the Catechist himself. (1) The Catechist should do his work with the greatest cheerfulness, and should avoid everything which could interfere with his peace of mind (Ch. 10. ff.). (2) If he would really achieve the best results, he must do all his work as a true Catechist for the glory of God, not for his own.

4. Several writings of *Tertullian*, *Ambrose*, *Rufinus*, *Nicenas*, and others are catechetical instructions intended for the use of catechumens, while the great catechetical sermon of *St. Gregory of Nyssa* may be considered as the first essay on Christian catechetics, being an instruction for Catechists how to treat learned converts and how to dispel their errors and prejudices.

Art. 3. — The Middle Ages

A. *Character of the Instruction*

After the issue in 313 of the Edict of Toleration by Constantine the Great, which gave to Christians the right of the free exercise of their religion and recommended the conversion of every one to Christianity, the Christian faith spread throughout all the countries of the Roman Empire. At the beginning of the Middle Ages the larger portions of civilized nations were already Christians. A great change now took place in the way in which religious instruction was imparted. This resulted from the fact that infant baptism became universal, and adult baptisms were of ever rarer occurrence.

1. Early religious instruction during this period became mostly a preparatory course of Christian Doctrine, leading children to the first reception of the Sacraments of Penance and the Eucharist. This preparation took place either in the church, at the parsonage, or in the school.

The Emperor Charlemagne founded parish, cathedral, and convent schools, which were at first intended for the giving of religious instruction only, but later were used for teaching

reading, writing, arithmetic, and singing. Laymen who were employed as sacristans, or sextons, had also to help the priest in the Catechism class. This was the beginning of the common schools for the people. Chief stress was laid upon the explanation of the Commandments and the Sacraments, while less attention was paid to dogmatic doctrines, or a fuller explanation of the Creed, as this was considered superfluous in teaching Christian children. For the same reason less attention was given to Bible History, and it was no longer so much used as a starting-point in Christian Doctrine. This might be explained by the fact that in the early Middle Ages the first thing to be done was to change the rough and barbarous manners of the people by teaching them Christian morality.

2. While the oral teaching of Bible History to children was neglected, everybody, young and old, had plenty of opportunity to learn the whole of the Bible narrative from pictures and dramatic representations.

The walls of churches, cemeteries, and houses were adorned with numerous biblical pictures, and preachers sometimes showed similar illustrations from the pulpit. The so-called "Bible of the Poor" was an outcome of this time. It consisted of fifty pictures of subjects from

the Old and New Testaments, and it obtained its name from the saying of St. Gregory that "pictures are the books of the poor."[1] St. Ansgar, Bishop of Bremen († 865), is said to be the first author of such a "Picture Bible." Other scriptural representations were the cribs set up in the churches at Christmas, the holy sepulchers at Easter, and the fourteen pictures known as the stations of the Cross. Amongst dramatic representations of Bible History, however, the religious plays of the Middle Ages (called Mysteries, Miracle Plays) take first rank.[2] Their origin must be sought in the early centuries of this period. According to the different festivals of the Church year, biblical incidents, parables, and events were represented by living tableaux and performances: originally in church and in Latin, but later also in the language of the country and in the open air. In the fourteenth century such plays were acted in nearly

[1] "So true is it that a strong scriptural element has always predominated in the teaching of the Church, that the first attempts to provide the poor with cheap literature of any sort were called *Biblia Pauperum*, or the Bibles of the Poor." — Miss Drane, "Christian Schools and Scholars," p. 567.

[2] "Miracle plays, as they are generally called, are simple dramatic representations of events recorded in Scripture. They can be traced back to the earliest Christian times, for we find St. Gregory Nazianzen constructing one upon the Passion. . . . They were intended to instruct the unlettered people in Bible History and to bring home to their simple minds the truths of faith." — *Irish Eccl. Record*, 1882, p. 457, in a very interesting article on English Miracle plays.

every village, and were always solemn, popular festivals which greatly helped to ennoble and elevate the character of the people. Gradually, however, various abuses crept in, on account of which these plays were prohibited.

3. The very greatest stress was laid on a proper knowledge of the so-called formulas of the Catechism. (See above, p. 350.) Nearly all Diocesan Synods ordered that the formulas of the sign of the Cross, of the Lord's Prayer, the Creed, and the Ten Commandments of God should be publicly recited, slowly and aloud, in the vulgar tongue, before the sermon on Sundays and feastdays, and be explained several times in the course of a year. In many dioceses the formulas of the Sacraments, the capital sins, and the chief virtues had to be added, together with the Acts of Contrition, Faith, Hope, and Charity. After the breaking out of the Albigenses and Waldenses in Italy and France in the thirteenth century the Angelus was added. We may therefore confidently assert that in the Middle Ages the Catechism was taught and learned by way of prayer. Speaking of parochial schools in England during the fourteenth century, Miss Drane (l. c. p. 550) says: "However small may have been the amount of secular learning acquired by the scholars, all received instruc-

tion in Christian Doctrine, and learnt their prayers; the duty of providing such instruction for the poorer members of their flocks being earnestly pressed on the parish priests in the visitation articles and synodal decrees of John of Peckham and other English prelates. Prayers and instructions, both secular and religious, were often taught to those who could not read, in a versified form, as had been the custom in Saxon times."

There were as yet no such things as text-books to help either children or grown people, for they would have been far too costly. The place of books was taken by tablets (placards) hung on the walls, on which were inscribed the chief formulas of the Catechism, often with pictures to explain them. Moreover, the walls of schools and private houses were often covered with short pious sayings, sacred verses, and rhymes.

4. Learned theologians, as well as many bishops, edited for the clergy *explanations* of the Catechism formulas, written on the tablets, which explanations were in reality nothing else but written Catechisms for the help of the Catechist. It is a striking fact that all these explanations treat of the following four principal sections, even if not always in the same order: I. The Creed; II. The Ten Com-

mandments; III. The Mass and the Sacraments; IV. The Lord's Prayer. Priests received these explanations from their bishops in order that they might conform to them in instructing the people and the young. At the parish visitations every priest had to show that he was in possession of this "Explanation of the Christian Doctrine."

Bible History also was arranged for the use of Catechists. Theodule, an Italian philosopher, published in 980 the so-called *Ecloga Theoduli*, which are simply select stories from the Bible. The book served as a catechetical manual for fully five hundred years. Later on there came books entitled "The Bible in Verses" and, again, "The Bible in Stories."

Moreover, there were not wanting regular, though rather short, treatises on the method and manner of teaching Catechism. These were generally by way of preface or introduction prefixed to larger catechetical manuals. In this connection it ought to be remembered, however, that the term "catechetical" was very often applied to sermons and instructions written for grown people, not for children.

Thus the Catechists were sufficiently provided with external aids in teaching, though all these books were written in Latin.

5. Religious instruction in the Middle Ages has its bright and its dark side. Its bright side is shown by the following facts: Catechists tried, as is proved by the many sacred pictures and pictorial representations which have been preserved, to bring their teaching visibly before their pupils. The religious plays show that they endeavored to connect their instruction with the seasons of the ecclesiastical year. The many interesting sayings and popular religious songs in use tell us how they endeavored to make their teaching of doctrine and piety as attractive and effective as possible by clothing it, whenever they could, in a poetic form. By the use of classified lists and formulas they brought forcibly before their pupils the internal connection between the several truths, and considerably helped them to get a general view of the whole religion.

On the other hand, it must be acknowledged that religious instruction was often very superficial, and that in many instances children were taught nothing but what was considered absolutely necessary. This may be explained to a great extent by the peculiar condition and state of the newly converted races, the absence of literary aids for the common people, and, in the later period, by the decay of ecclesiastical discipline.

B. *Celebrated Teachers*

On account of their efforts on behalf of religious education in the Middle Ages, the following men won great renown: —

1. The Emperor *Charlemagne*, who reigned from 768 to 814. This monarch not only cared in a general way for the spread of Christianity and the education of the people, he also gave special attention to religious instruction, and his efforts to promote religious culture are truly astonishing.

2. *Chrodegang*, Bishop of Metz († 706), did much to foster the Christian schools. He induced the cathedral canons to live together in one community under the rule of the Order of St. Benedict, and enforced upon each one of them the duty of looking after the education and training of the young. The canon in charge of the direction and supervision of the cathedral school was called the *Scholasticus*. The example set by Chrodegang was not without followers.

3. *Theodulf*, Bishop of Orleans († 821), went so far as to found a school in every village of his diocese, and ordered that the priest should in every case be the teacher. For this he received no fixed salary, but had to be satisfied with the voluntary contributions of the parents.

Theodulf also wrote a book instructing the priests how to teach Christian Doctrine. He dwells particularly on the articles of the Creed, the Commandments, Prayer, and the Sacraments.

4. *Rabanus Maurus, O.S.B.*, Abbot of Fulda and Archbishop of Mayence († 856), the pupil and friend of the learned Alcuin, was one of the foremost promoters of schools; through his exertions popular education was put into a more systematic and organized shape. His writings are very numerous, and cover every field of ecclesiastical science. In his work, "On Ecclesiastical Discipline," he embodies a long instruction for Catechists, following the order of St. Augustine's book, "On Catechising." A disciple of Rabanus is looked upon as the author of the first catechetical manual of the Middle Ages, which contains in Latin and Old German an explanation of the Our Father, a list of "criminal sins" against the double command of the love of God and of our neighbor and against the Decalogue; then follows the explanation of the Apostles' Creed and that of St. Athanasius and the "Gloria in excelsis." A manuscript of the year 900 contains in Latin a "Children's Debate in Questions and Answers," treating of the six days' creation, the nature of man and angels, the name

and attributes of God, the six ages of the world, the meaning of the time and seasons, the Old and New Testaments, the Hierarchy and the sacrifice of the Mass, followed by an explanation of the Creed and the Our Father. This seems to have been the type of Christian Doctrine from the ninth to the thirteenth century.

5. The great Doctor of the Church, *St. Thomas Aquinas* († 1274), not only wrote theological and philosophical works, but, if we may say so, he also produced a Catechism for the use of Catechists. This Catechism consists of his smaller writings on the Creed, the Sacraments (which are treated in connection with the eighth article of the Creed), the Lord's Prayer, the Hail Mary, and the Commandments (the two commandments of love and the Ten Commandments of God). The explanations of St. Thomas are remarkable for their conciseness and the simplicity of their language; they are also especially noteworthy because the main parts of the catechetic course of instruction are brought into proper connection with one another, so that they appear as one harmonious whole. St. Thomas says, "Three things are necessary to salvation: the knowledge of what to believe, what to desire, and what to do. The first is taught by the Creed, the second by the Lord's Prayer, and the third

by the Law." These writings of St. Thomas formed a complete catechetical manual for the clergy and school teachers, which was very generally used in the thirteenth and fourteenth centuries. The explanations of the Lord's Prayer and of the Commandments were edited in English a few years ago by the Rev. H. A. Rawes, London.

6. *St. Edmund of Canterbury* in England († 1224), a most famous preacher of his time, ought also to be mentioned here as a most strenuous worker in behalf of Christian Doctrine among the people. He himself wrote familiar explanations on Prayer, the Seven Deadly Sins, the Decalogue, and the Sacraments, of which manuscript copies are preserved in the Bodleian Library at Oxford. *Thoresby*, Archbishop of York, in 1357 published a Catechism or formula of Christian Doctrine to be read in the churches and taught the people.

7. *John Charlier* († 1429), generally called *Gerson*, from his birthplace in the diocese of Rheims, was one of the most celebrated Catechists of his day. He was for some time Chancellor of the University of Paris, but later on, after many persecutions and trials, lived with his brother, the Prior of the Celestine Convent, O.S.B., at Lyons, where he used to gather the children about him and teach them the Catechism.

Amongst other catechetic works he wrote the admirable little book, *De parvulis ad Christum trahendis* ("Bringing Children to Christ"). When Gerson felt that his last hour was approaching, he took the children into the church and taught them to pray, "My God and my Creator, have mercy on Thy poor servant, John Gerson." Soon afterward he died in the midst of his pupils. The above essay (English translation with excellent additions by the translator, Dublin, 1899), is divided into four parts: (*a*) In the first (p. 6) the author advocates the early religious teaching of children. It is important, he says, that children whose understandings are not yet darkened by sinful passions should have their hearts prepared for the learning of holy things. Good habits acquired in childhood soon become second nature. Moreover, the bloom of youth should be offered to God, not the faded flower of old age when we do not forsake our sins, but when our sins forsake us. (*b*) In the second part (p. 16), Gerson dwells on the evil results of neglecting the children. (*c*) In the third part (p. 29) he speaks of the zeal and means to be employed for bringing children to Christ; he insists especially upon a good confession. (*d*) Lastly (p. 48), he extols the noble character of the office, Catechist's, and explains the requisite qualities.

John Gerson seems to have been the first to cast abroad the idea of a "children's handbook of religion," or a Catechism, which should explain to them the principal doctrines of holy faith and especially the Commandments. But it was only in the year of his death that the Synod of Tortosa in Spain (1429) issued an order that a compendium of all that a Christian must necessarily know, be written for the people; it was to be so divided that it might be gone through in six or seven lessons; and was to be repeatedly explained on Sundays during the year to the people in church.

8. The *Monks* of the Middle Ages helped also a great deal in the promotion of religious instruction, especially the Benedictines, who controlled the entire school education of that period. Many thousand highly educated men went forth from their schools, and achieved great results as missionaries abroad and as teachers of the people at home.

The Mendicant Friars also, especially the Franciscans, founded by St. Francis of Assisi in 1213, and the Dominicans, founded by St. Dominic in 1216, gave much attention to religious education. Although they were chiefly active amongst the grown people, they also taught children in schools or in public places, and even went to private houses to seek out

the little ones and give them religious instruction in Christian Doctrine.

Lastly, we must mention the educational order of "The Brothers of the Common Life," whose founder was Gerard te Groet (Groot) († 1384). It was approved by the Pope in 1437, and spread chiefly in the Netherlands and in northern Germany, and made the religious and secular education of children its main object. The Brothers employed the mother tongue of their pupils exclusively in the education of children, allowed them to read the Bible, and gave them religious books. Thomas à Kempis, the author of the "Imitation of Christ," belonged to this order.

Art. 4. — Modern Times

A. *Modes and Agents of Instruction*

1. There are two great factors in the very beginning of this period of history which brought about a mighty change in the intellectual and moral condition of Europe, and made their influence felt also in the teaching of Christian Doctrine: namely, the art of printing and the Protestant Reformation. Printed Catechisms were introduced in the schools, and great stress laid on their being learned by heart; this applied especially to the great

catechetical formulas. These were now more frequently recited in common, before and after Catechism. The question form was more often used than the lecture form, probably because the text-book was generally arranged in questions and answers. The character of the instruction lost its former simplicity and attractive historic form; it became argumentative and apologetic. This change was evidently due to the religious innovation, which also explains why Bible History received less attention. Catechists had enough to do in explaining, demonstrating, and impressing upon the children's mind the Catholic dogmas attacked by the reformers; they had to teach Catechism strictly so called, nothing else.

2. At the time just previous to the Reformation there was a marked decline in religious instruction. But matters became still worse wherever the new doctrines of the so-called Reformers found adherents. Reverence for ecclesiastical authority was completely undermined by speeches and pamphlets. Priests and secular teachers alike were despised and insulted by the people, and parents would not send their children to school. As Luther himself declared, the people in Protestant parishes were just as bad, showing no respect for their preachers, and ignorance of religion was so universal among

them that scarcely any one could repeat the most ordinary prayers. Unfortunately contemporary testimony tells us that among Catholics also the Catechism, that is religious instruction of children and the unlearned, was in many places badly neglected "through the carelessness and indolence of the clergy." While the traditional formulas of the principal parts of Christian Doctrine were retained, the mode of teaching became simply mechanical routine, with a corresponding result in the pupils.

Later on a great improvement was brought about (1) by the Council of Trent, (2) by the Sodalities of Christian Doctrine, (3) by the influence of various newly founded religious orders.

(*a*) *The Council of Trent* (1545–1563) had already resolved to publish a Catechism, which was, however, only brought out in the year 1566 by St. Pius V., under the title of "Roman Catechism for Parish Priests." It explains in four parts the Apostles' Creed, the Sacraments, the Ten Commandments, and the Lord's Prayer. This Catechism of the Council of Trent is not a school-book, but a manual for the Catechist, on the plan of which, however, all the best Catechisms of modern times have been arranged. It brought about a much-needed and desired uniformity of Christian Doctrine. The ordinance of the Council com-

manding that Christian Doctrine be taught on all Sundays and feastdays was carried out everywhere. (See above, p. 38.)

(*b*) Great results in the religious education of the young were also achieved by the *Confraternities of Christian Doctrine.* These were founded by a nobleman of Milan named Mark de Cusani, who went to Rome in 1560, where, in union with many other like-minded men, he taught Christian Doctrine to children and adults in churches, schools, and public places. Pope Pius IV. at once gave the new society the church of St. Apollinaris for their own use, and in 1571 St. Pius V. instructed all the bishops of Christendom to introduce the sodality in their dioceses. In 1607 Pope Paul V. raised the sodality to the rank of an archconfraternity with its see in St. Peter's, and enriched it with many indulgences. Very early the society established by Cusani divided into two distinct branches: one became a religious community with a certain organization whose members were called the "Doctrinarians" or "Fathers of Christian Doctrine" (see below p. 522); the other remained a society or sodality, whose members lived in the world but were governed by certain rules and superiors. Very soon these Confraternities of Christian Doctrine rose up in most of the dioceses of

Italy, France, and Germany. They survived all the storms which passed over the Church in this period, and to this very day are doing a great deal of good in the different parts of the Christian world.

(*c*) This period is truly remarkable for the many *Religious Orders* or communities established at this time with a special view toward the religious education of youth. Only a few may be mentioned here.

The first place must undoubtedly be assigned to the Society of Jesus, founded by St. Ignatius Loyola. This new order was approved by Pope Paul III. in 1540. It endeavored to attain its great aim, the greater glory of God in the salvation of souls, chiefly through the religious education of youth. St. Ignatius himself set the example. The first forty days after the papal approbation he devoted himself to the instruction of children in Rome. When told that no one would come to his class, he answered, "If only one child comes to my Catechism, it is enough of an audience for me." The Society followed the example of its founder with a hitherto unheard-of zeal and enthusiasm.

In the Jesuit method of Christian Doctrine at that time the following features could be observed: (1) The lessons were comparatively few and short. (2) They had little use for the

Catechism as a mere text-book; the main object was the training of the heart and the practice of religion. (3) Pious exercises were not allowed to become a burden and a cause of fatigue. (4) They appealed to ambition by creating posts of honor and giving prizes. (5) Severity was banished from their schools; punishments were mild; corporal punishment was a last resource and was never inflicted by the teacher. (6) The health and cheerfulness of the pupils received full attention, and proper amusements and recreation were provided for them. (7) In everything the teacher was to set a good example and anxiously to avoid whatever might cause scandal, though in itself it were not wrong.

The Jesuits, moreover, developed a most meritorious activity in writing catechetical works, not less than one hundred and fifty having been published during the first century of their existence. The Catechisms composed by Bellarmin and Canisius soon displaced all others.

Like the Jesuits, other new orders devoted themselves either exclusively, or at least principally, to the religious education of children. Such were "The Fathers of Christian Doctrine" (Doctrinarians), founded in 1593 by Cæsar de Bus and approved by Clement VIII. in 1597; "The Regular Clerics of Pious Schools" (also

called Piarists), founded in Rome by St. Joseph Calasanctius, a Spanish priest, about the year 1600, and approved by Popes Clement VIII. and Paul V.; then "The Brothers of the Christian Schools," founded in 1681 by St. John Baptist de la Salle, canonized by Leo XIII., whose institute was approved by Benedict XIII. in 1725.

Of the female orders we shall mention only "The Ursuline Nuns," founded by St. Angela Merici, in 1537; "The Congregation of Notre Dame," founded by Bl. Peter Fourier in 1597, of which there are now two branches, one having the mother house in Namur, Belgium, the other in Munich, Germany; "The Congregation of Notre Dame of Montreal," founded by Marguerite Bourgeoys, in Montreal, in 1658; "The Daughters of Notre Dame," founded in 1606 by the venerable Jane de Lastouac and approved the year after by Paul V.; "The Order of the Visitation," founded by St. Francis de Sales and St. Jane Frances de Chantal in 1610; the society of the "English Ladies," founded by Mary Ward in 1607; "The Ladies of Loretto," founded at Munich, Germany, by English and Irish ladies driven from home by religious persecution. Their institute was approved by Benedict XIV. in 1749. "The Sisters of the Presentation" were founded by Nano Nagle in Dublin, 1775; the order was approved by Pius

VI. in 1793. Different from this order is "The Congregation of the Sisters of the Presentation of Mary," founded in France by the venerable Marie Anne Rivier in 1797, with the object of teaching religion to the children of the different parishes.

B. *Catechetic Writers*

1. *Method of Catechising*

St. Francis Xavier, the Apostle of the Indies, is the very model of a true Catechist. One of the first members of the Society of Jesus, he was sent, in 1542, on the mission to preach the gospel in the East Indies. He began his missionary career at the important city of Goa. With a bell in his hand he used to go forth and gather the children together to teach them the rudiments of Christian Doctrine. When they had learned their lesson he sent them back as apostles to their parents, who in their turn came to him to be taught. He did the same thing in the cities along the coast and farther inland.

The mode of instruction adopted by St. Francis Xavier was quite original. It is fully explained in his long letter dated December 1, 1544, which may be considered as a short but most excellent instruction and guide for Catechists.

(1) He repeated to the assembled men and women, boys and girls in a loud voice the words used at the sign of the Cross, the Lord's Prayer, the Hail Mary, the Creed, and the Ten Commandments of God. All were expected to repeat these prayers after him. (2) Then he explained the Creed and the Ten Commandments of God, telling his listeners that those who believed the doctrines embodied in the Creed were called Christians, and that every Christian who kept all the Commandments of God would be saved; but that he who should break any one of those Commandments would be eternally lost unless he repented and did penance. After each article of the Creed he asked his hearers if they believed in it and received their assurance that they did. Likewise, after each Commandment he asked of them the promise to keep it. (3) Then every article of the Creed was once more repeated and a prayer addressed to Jesus and Mary for the grace to believe.

This was the prayer used: "Jesus, Son of the living God, give us grace fully to believe this article of Thy holy doctrine; we pray to thee in the words Thou Thyself hast taught us." Then the Lord's Prayer was said, succeeded by the petition, "Holy Mary, Mother of Our Lord Jesus Christ, obtain for us from thy well-beloved

Son the grace to believe this article of His teaching truly and firmly," followed in its turn by the Hail Mary. The same plan was followed with regard to the Ten Commandments; Jesus and Mary were entreated to give the converts grace to lead a Christian life.

It appears, therefore, that St. Francis Xavier laid special stress (1) on the learning by heart, through constant repetition, of the most important Christian forms of prayer; he himself says that he repeated them so often with his converts that his voice sometimes failed him; (2) on the true understanding of the doctrinal and moral teaching embodied in the Creed and in the Decalogue; (3) on spurring on his converts to religious exercises and frequent prayer.

That his method was not a bad one is proved by the immense results it achieved. For all that, however, it could not be generally employed by all Catechists, as it was specially suited to uncivilized or at least to pagan nations. Yet we may learn many an important lesson from it.

The learned and celebrated *Antonius Possevin, S.J.*, wrote in 1576 a treatise, "On the Necessity, Usefulness, and Manner of Teaching the Catholic Catechism," which had a wide circulation in Italy, France, and Germany. It

"does not give any detailed methodical rules, such as we expect to have imposed upon us to-day; but it is of a nature to arouse and encourage the genuine 'catechetical' spirit which a hundred methodical rules can not replace" (Knecht).

St. Charles Borromeo, Archbishop of Milan († 1584), is rightly venerated as the patron of educators, on account of the indefatigable zeal he displayed in promoting Christian education. His merits in the cause of popular education in general and of religious education in particular can not be overestimated. At the Council of Trent he offered the motion that a uniform manual for catechetical instructions to be followed by the clergy of the whole Church, should be published by order of the Council. He was himself chosen by the Council to select the subjects to be explained and to arrange the division in parts and chapters, so that he may rightly be classed as one of the authors of the remarkable production. (See above, p. 519.)

While Archbishop of Milan he held no less than six provincial councils, at which strict rules were laid down for the management of all the schools in his diocese and clearly defined regulations issued for Catechists and other religious teachers. In 1566 he founded a large seminary for boys in Milan, in which good Cate-

chists were trained under his own personal supervision. He also greatly bestirred himself in introducing everywhere the Confraternity of Christian Doctrine. When St. Charles died, the diocese of Milan, with about 600,000 inhabitants, counted no less than 40,000 pupils in 740 Christian Doctrine schools taught by about 3,000 teachers.

Prince Elector John VII., Archbishop of Treves, in 1588 published a pastoral on the usefulness and necessity of Catechism, to which he added a treatise on how to teach Catechism. The work became quite famous in Germany where it was the principal catechetical manual for over a hundred years.

St. Francis de Sales, Prince-Bishop of Geneva († 1622), did much to promote religious education, and was a very zealous patron of the Confraternities of Christian Doctrine. The enthusiasm of the saint is well illustrated by the fact that he was not ashamed to go through the streets at midday with a bell in his hand, calling the children with the words, "Come to Christian Doctrine and you shall be shown the way to Paradise." He founded the order of the Visitation Nuns for the education of children, and wrote an instruction, "On Catechising," for the use of his priests. It is noteworthy also that St. Francis de Sales, by his manner of preach-

ing, won more than seventy thousand Calvinists back to the Catholic Church.

Jean Jacques Olier († 1657), the saintly founder of St. Sulpice, deserves a place here, although he has not written any catechetic text-book. But he may justly be considered the founder of the celebrated Catechism classes of St. Sulpice in Paris, and the originator of their equally famous "Method." (See below, p. 554.)

Henry Mary Boudon, the famous ascetic writer, published in 1687 a longer treatise on catechetics which far surpasses all former writings of the kind, not only by its material bulk, but also by the amount of excellent practical advice gathered from a wide experience and coupled with the most correct pedagogic principles (Knecht).

Many *Provincial Councils* of this period made not only laws regarding the office of catechising, but also published formal instructions on the manner or method of teaching Catechism. Such were the synods of Salzburg, 1568, and of Constance, 1609. The latter says, among other things, that the lesson must be sweet and pleasant, and joined with little gifts to the children, so that they may be drawn as in playing (*per ludum*) to learn the Catechism. Referring to this a modern writer says, "Thus spoke a Catholic synod long before the world

became blessed with the theories of pedagogical philanthropists."

The *eighteenth century* produced a number of very good books on catechetical teaching, instructions for the Catechists on the proper discharge of their office, and manuals containing complete catechetical explanations of all the Catholic doctrines. The more celebrated among these writers were *Colbert*, Bishop of Montpellier, France, "Instruction on Teaching Catechism," 1701; *Francis Neumayer, S. J.*, "Catechetical Rhetoric," 1766; *Ignatius Weitenauer*, "Catechetical Apparatus," containing no less than fifteen hundred stories (examples), and being the first in the series of this kind of catechetical books of references. *Mich. Ign. Schmid*, "Method of Teaching the First Elements of Religion, or of Catechising," 1769, is the foremost systematic treatise on catechetics in this century, but it is seriously affected by the influence of rationalistic tendencies. Half of the book is taken up with definitions and their explanations; everything is analyzed by divisions and distinctions in a manner to confound the child's mind; comparisons, etc., are discarded, nothing but pure intellectual work left. This work, though excellent in many things, shows the signs of the coming decline and aberrations of catechetics.

Fénelon, Archbishop of Cambrai († 1715), is well known for his various writings on Christian education. But the work which deserves special mention here is his little book, "On the Education of Girls" (English edition, Baltimore, 1884), in which he lays down the principles to be followed when teaching children Christian Doctrine.

It were unjust to the memory of a great Pope of the eighteenth century should we not mention the learned *Benedict XIV.*, who has probably issued more letters, instructions, and encyclicals on the subject of Christian Doctrine or Catechism than any other Pope. Not to mention his pastorals on the subject, published when he was Archbishop of Bologna, he issued a long Encyclical in 1746 on the Archconfraternity of Christian Doctrine, which he reorganized and enriched with new indulgences. On February 7, 1742, he issued an Encyclical to the whole Christian world, explaining the duty of bishops, pastors, school-teachers, and parents in regard to Christian Doctrine or the religious instruction of the children and the ignorant; telling how, when, and where Catechism ought to be taught; recommending the sodalities of Christian Doctrine and the use of Bellarmin's Catechism; commanding that a short but complete formula of the Acts of Faith, Hope, and

Charity should be recited after Mass on Sundays. In the year 1754 he addressed another Encyclical on the same subject to the Patriarchs, Archbishops, and Bishops of Italy.

2. *Catechisms*

Blessed *Peter Canisius* († 1597), the first German Jesuit and for a time administrator of the Archdiocese of Vienna in Austria, first (1554) wrote a large catechetic manual for pastors, from which later on he made a compendium (1561) that has become celebrated all over Europe under the name of "Canisius' Catechism." Written in the form of question and answer it treats (1) of Faith (explanation of the Creed); (2) of Hope (explanation of Prayer); (3) Charity (explanation of the Commandments). To these are added the chapters (4) on the Sacraments; (5) on Christian Justice (Sin, Virtue, Good Works, the Four Last Things). The explanation of these chapters was to serve also as a defence of Catholic truth against Protestant innovations, which made the Catechism most suitable for those times. Hence it was soon introduced everywhere in Germany, and in one hundred years went through four hundred editions. At the same time it was translated into nearly all

European languages. If it is objected that the division and arrangement of subjects made by Bl. Canisius are not logical, and that matters intimately related to one another should not be separated, we may reply by repeating that a strictly logical arrangement is necessary in a scientific treatise, but that in a text-book for children, especially in the Catechism, where all doctrines are closely connected, it can be dispensed with. The immense success of Canisius' Catechism is an evident proof of this.

From the biography of Bl. Canisius we may gather the following chief characteristics of his catechetical method: (1) His fundamental principle was: no success without adaptation, *i.e.*, bringing one's self to the level of the pupils. With children he was a child, but without imitating their foibles. (2) He was perfectly content when children knew and understood the chief tenets of the Christian Doctrine. At the same time he was opposed to mechanical memorizing. One of his biographers says of him: "He never worried his pupils with too much learning by heart; that would be the best way to make religious instruction disliked, and to have the Catechism at the end of the whole course flung into a corner as a tiresome schoolbook of which the children were glad to be rid at last." (3) He always maintained a cheerful

demeanor, the reflection of his disinterested love of souls, and aimed at preserving in his pupils a similar state of mind. (4) The so-called "flogging system" was altogether distasteful to him. The chief resources which always helped him to success were his inexhaustible patience and constant prayer. It is said he was a man of continual prayer. Canisius endeavored to spur on his pupils by little gifts, such as pictures, crosses, medals, beads, etc. He punished the lazy ones by shutting them up and informing their parents of their neglect. (5) He gave special individual care to the weakest and poorest of the little ones, and was intensely averse to any favoritism shown to the children of the rich. (6) Finally, it is noteworthy that Canisius strongly advocated the frequent reception of the Holy Sacraments by the children. He looked upon this as a most powerful influence for good in the young.

The sixteenth century beheld a real flood of Catechisms, the consequence of the powerful impetus given to the teaching of Christian Doctrine by the Council of Trent. We shall mention only those more worthy of notice. Edmund Augerius, S.J., published at Lyons, 1563, a French Catechism which became very famous and was soon translated into Spanish (Valencia,

1565), and even into Latin and Greek (Paris, 1569). Damasus Lindanus published a Catechism in the Dutch language in 1560; Egid Dominic Topiarius, a Flemish Catechism, at Antwerp, 1576. The famous theologian of the Tridentine Synod, Dominic de Soto, O.P., wrote a Catechism in Spanish (Salamanca, 1557). The Spanish Catechism written by Bishop Perez y Ayala, in 1552, is still in use to-day. Bl. Bartholomew de Martyribus, Archbishop of Braga, wrote a Catechism in the Portuguese language (Lisbon, 1562).

What Bl. Canisius was for Germany, Cardinal *Robert Bellarmin*, an Italian Jesuit († 1621), was for Italy. He is celebrated alike for his learning and the holiness of his life, both of which are reflected in his theological and ascetical writings. His smaller Catechism alone, issued at the request of Pope Clement VIII. in 1598, would have been enough to establish his fame. The author declared that his large work, "On Contemporary Religious Controversies" (3 vols. in folio), had not given him so much trouble as the little Catechism. In 1603, Bellarmin published the book called "Explanation of the Christian Doctrine," written in the form of familiar conversations and intended for the use of Catechists. Bellarmin's "Christian Doctrine or Little Catechism" is arranged in form of

question and answer, and follows exactly the same division as that of Canisius. In spite of its very long sentences (a disadvantage in such a book) it is exceptionally short. It contains only about twenty pages of the usual size of Deharbe's No. 2, and has in all ninety-six questions. It is still universally followed in Italy, although additions were made to it from time to time. Thus, by order of the famous Provincial Council held at Rome in 1725, under Benedict XIII., special instructions were prepared for those who were to make their first confession and communion. Again, in 1840, by order of Pope Gregory XVI., Cardinal Patrizi, then Vicar of the city, published the celebrated "Roman Method," a guide for Catechists in the use of Bellarmin's Catechism. Pope Leo XIII., when still Cardinal Archbishop of Perugia, published a revised and enlarged edition of Bellarmin's "Doctrine." It is well known that at the Vatican Council (1870) it was the wish of Pius IX. that Bellarmin's Catechism should be adopted as the uniform and official Catechism for the whole Catholic world. It is also interesting to know that by order of Paul V. this small Catechism was translated into Arabic (in 1613) for the benefit of the Catholics in the Orient, where it is still used to-day.

Jacques Bossuet, the famous orator, published

in 1686 a Catechism for his diocese of Meaux in France, and wrote several instructions regarding the object of that Catechism and its use in Christian Doctrine. These treatises contain most valuable hints for the Catechist. The Catechism follows the usual order of the Creed, Prayer, the Commandments, and Sacraments. Every lesson is preceded by a suitable historical narrative. Bossuet's fundamental principle, upon which the Catechism is worked out, was this: What you wish to impress upon the mind must be made tangible to the senses, for it is through these that the intellect and the will must be reached. This Catechism is still widely used in France.

Claude Fleury, tutor of the Bourbon princes, under Fénelon, published (1679) at the latter's request, a "Historical Catechism," which was the first and most remarkable attempt at constructing a Catechism on the basis of Bible History. In fact, it might as well be called a Bible History with catechetical lessons, for every lesson is based upon and drawn from a Bible story. The smaller Catechism contains about thirty, the larger about fifty lessons, all arranged on the usual plan of the Creed, Prayer, the Commandments, and Sacraments. The Catechism became quite a favorite with Catechists, and was translated into several languages, also into English.

The Oratorian *Francis Amat Pouget* wrote a triple Catechism at the request of Bishop Colbert of Montpellier in France. It was arranged in three parts, one for small children, the other for larger ones, the third for adult but illiterate persons. An idea of its character may be gathered from its title: "A Catechetical Instruction in which, by the help of Holy Scripture and Tradition, a short explanation is given of the history and dogmas of religion, Christian morality, the sacraments, prayers, ceremonies and observances of the Church. Paris, 1702."

Two names must not be passed over in this sketch, names well known and famous in the Christian Doctrine classes of every land where the children of Irish Catholics have their parochial or Sunday-school. These are Dr. Reilly († 1758) and Dr. Butler († 1791). *Dr. Reilly*, later Archbishop of Armagh, wrote his Catechism when he was Bishop of Derry; from many others written and printed at that time, his Catechism, written in Irish and in English, was the one most widely used, and was still generally used in the northern provinces before the introduction of the so-called "Maynooth" Catechism some fifteen years ago (*Irish Eccl. R.*, 1892, p. 569).

Dr. James Butler, Archbishop of Cashel, published his Catechism in 1775. It was one

of the principal works during the first years of his episcopate, and supplied a great want. It was no sooner published than all were anxious to have it, and many Bishops adopted it for their dioceses (*Irish Eccl. R.*, 1892, p. 317). It was still extensively used in the United States within our own day. When the question concerning a uniform Catechism came before the III. Plenary Council of Baltimore, many of the Fathers were in favor of a "revised" edition of Butler's Catechism.

Rev. Joseph Reeve wrote a history of the Bible which, with the exception of English translations of Fleury's "Historical Catechism," was the only book of the kind used to any extent in Catholic English-speaking schools, until replaced by works of more recent authors. Dr. Walsh of Maynooth, the present Archbishop of Dublin, published a revised edition of Reeve's book, which is said to be nearly entirely rewritten by the eminent prelate.

Art. 5. — The Nineteenth Century

A. *Various Tendencies*

1. At the end of the eighteenth and the beginning of the nineteenth century religious education once more fell into decline. One of the chief causes of this was the anti-Christian

philosophy of the eighteenth century, followers of which went under different names in different countries. In England those who espoused the new philosophy were called Free-thinkers or Deists, in France they were known as Philosophers, in Germany as Illuminati, *i.e.*, the Enlightened. But they all may be rightly classed in common as Rationalists, because they claimed to believe only those things, revealed or not, which man could know by the aid of his own reason. Their aim was to overthrow the Christian religion and substitute for it the so-called "Religion of Reason."

There can be no doubt that this new philosophy, with its hostility to religion, originated in Luther's principle of private judgment, and the free interpretation of the Bible, thereby denying all external authority in matters of religion. Its real founder, however, was Spinoza († 1677) by descent a Dutch Jew, and its most powerful propagator Voltaire († 1778) who, in collusion with the so-called Encyclopædists, aimed at the overthrow of the Bourbon Government in France and still more zealously at the destruction of Christianity. The cause of these men was aided by Rousseau († 1778), who, denying original sin, started with the principle that the child is by nature good and that evil comes to it from outside. Hence it does not need

religion, and may wait until it is able to find religion by its own thinking. The German pedagogue Basedow († 1790) demanded that rational religion alone, free from all denominational and sectarian bias, should be taught in the schools. Kant († 1804) taught that a good life was the only thing necessary, and therefore that any worship of God was superfluous. His followers maintained that religious education must be confined exclusively to doctrines of morality, comprising only the duties one owes to himself and to his neighbor, knowing no duties toward God. Furthermore the reason of those duties and the motive of our actions is not the will of God, but the intrinsic necessity of their performance recognized by our reason. Hence the Creed, Sacraments and Prayer should form no part of the Catechism. These tenets of the Religion of Reason were more fully developed in the early part of the last century.

In the second half of the century Positivists and Agnostics brought the seeds sown by Rationalists to maturity, and did not fail to apply their doctrines to the education of youth. "As they hold that there is no God, or that we can not know that there is a God, they necessarily conclude that it is absurd to attempt to teach children anything about God" (Spalding, "Means and Ends," p. 156).

It is quite remarkable to what extent principles and theories of rationalistic and agnostic tendencies pervade a large portion of the pedagogic literature of the past century. Their influence upon society in our days is beautifully described by Bishop Spalding, l. c., pp. 151 ff. "The Religious Element in Education."

Rationalism, unfortunately, extended its baneful influence also upon the field of Catholic catechetics. Theologians, Catechists, and teachers of that time were somewhat infected by that poison; even Catechisms and manuals of religion, not to speak of theological speculations, clearly showed its symptoms. The division of the Catechism aroused suspicion of its orthodoxy by being diametrically opposed to the long-established Catholic tradition in this matter. The method itself was changed, too, by proclaiming the Socratic or heuristic form of teaching as the only legitimate one, which took it for granted that the truths of religion were already implanted in children, and need only be called forth to consciousness, a supposition which denies the supernatural and revealed character of the Christian religion. Finally, Christian Doctrine took more the nature of a moralizing discourse or of a class in pure ethics, than of an authoritative statement of revealed dogma and law.

Bishop Knecht, one of the greatest living authorities on catechetics, says of this period, embracing the end of the eighteenth and the beginning of the nineteenth century: "They left the field of the well-tried catechetic tradition, and had without a certain guide to find out and reach new ways. Many of the catechetic writers mentioned were good and pious men, looking for the best interests of the Church, the School, and Youth; but they were powerless to escape the spirit of the times. Others, however, allowed themselves to be carried away by the fanaticism of the 'enlightenment,' and undermined the very foundations of Catholic faith. . . . For decades Rationalism reigned in church and school, proclaiming its 'watered' morality, so that the Catholic people would undoubtedly have lost the faith entirely had it not been kept alive in them by the public worship and ceremonies of the Church and by the ecclesiastical formulas of the Catechism. . . . It is a warning example of the sad aberrations and mistakes catechetics will drift into when it begins to show contempt for its ancestors, and, driven by the craving for novelty, leaves the ground of ecclesiastical tradition."

2. To counteract these evil influences God called forth zealous men, who raised their voice in defence of true Christian education and

showed the way and true method by their writings. No century has seen such a revival of Catholic catechetical literature, combining at the same time a thorough Catholic spirit with correct pedagogical knowledge, as the nineteenth century has. Nor has the movement been confined to any one country; in Germany, France, and more recently in Italy, Christian Doctrine, that is, the elementary religious instruction of children, has become the subject of a distinct and separate theological science, called Catechetics, coördinate to Sacred Eloquence or Homiletics. The science, art, method, laws, and means of catechising are earnestly discussed in books and special periodicals; catechetical manuals with full explanations of the Catechism and of Bible History, adapted to the different ages of the children or grades in school, are published, which may serve not merely as an external help to the Catechist, but as real patterns and examples of catechetic teaching. If this kind of literature is only sparsely found in English, the fact is easily explained by the history of the Catholic Church in all English-speaking countries; yet even here we see the beginning of a new era. Let it not be forgotten, however, that this increased literary activity is a symptom or indication of a renewed and improved catechetical activity in

the churches and schools; it simply supplies material for the demand. The cause of this general revival of Christian Doctrine all over Christendom is to be sought in the urgent and unceasing appeals of the Popes and Provincial Councils of the nineteenth century and the hearty response of the Catholic priesthood.

It is not difficult to notice the following features in later catechetics, by which they are clearly distinguished from those of the earlier period: (*a*) Dogma, or revealed truth, is made the foundation of all religious instruction; (*b*) Bible History, being the history of the divine revelation, is given its due and proper place in Christian Doctrine; (*c*) the Church, being the living organ of Christian truth and morality, receives more attention, her history, liturgy, and organization being brought more fully and frequently before the children's mind; (*d*) more value is set on a thorough understanding (hence explanation) than on mere memorizing; (*e*) the heart is not neglected in favor of mere reason, — practical training in religious life is fostered by pious practices in Christian Doctrine.

3. Lastly, the history of Christian Doctrine or the religious instruction of children, must necessarily dwell on the history of the religious communities and congregations devoted exclu-

sively to this work of Christian education. Again no century in the Church of God has witnessed the birth of so many religious bodies of men and women founded for this one purpose as the nineteenth century. The "Kirchenlexicon," the great German Catholic Encyclopædia, enumerates under the heading "School Brothers" some twenty communities and under "School Sisters" some seventy communities, all founded within the last century. To these must be added the many branches of Franciscan and Dominican Sisters of the Third Order devoted to Christian education. (See Currier, "History of Religious Orders.")

B. *European Continental Writers*

It is evident that mention can be made here of such writers only as have exercised a wider and more lasting influence on Christian Doctrine or catechetical instruction during the past century.

Bernard Overberg († 1826), director of the Normal School at Munster, Westphalia, and later rector of the theological seminary there, wrote a Bible History and a small Catechism, together with a larger explanation of the latter. On account of his admirable method in catechising he was called the Master of Catechists.

His "Biblical Reader for Children," published in 1799, retains the biblical text and was widely circulated. His Catechism was not as successful, probably on account of his too artificial division.

Overberg greatly improved the method then in vogue by the following points: (*a*) He joined Bible History with the Catechism class, this being a great means to make the lesson more interesting and the explanation more perspicuous. (*b*) He detested mechanical memorizing without understanding, this being in his opinion one cause of the dislike of children for the Catechism and of the ignorance of the people in matters of religion. (*c*) He made his instruction such that it would also reach the heart and the will. (*d*) His address was simple, plain, and vivid. (*e*) He led the children to think and work with him, thus holding their attention. (*f*) He tried most anxiously to make the lesson pleasing and interesting. (*g*) He kept the parents interested in his class. (*h*) Finally, he laid great stress on a conscientious self-examination of the Catechist.

Augustin Gruber († 1835), Archbishop of Salzburg in Austria, devoted his best efforts to the improvement of Christian Doctrine and the training of Catechists. Even when Archbishop, he held regular lectures before the theological

students of his seminary on the office and method of catechising. These discourses were afterward published (1830) in form of a commentary to St. Augustine's book, "On Catechising the Ignorant." Two years afterward he published the "Practical Manual of Catechetics," giving full catechetical instructions for the first school year. The method of St. Augustine of explaining religious truth in connection with, and in the light of, the biblical narrative was again brought into honorable prominence by Gruber, who called it the historical method. He strongly opposed the Rationalists, reminding them that the Catechist is not a Socrates, but the messenger of God sent to teach the children His truth and law. Gruber's catechetical writings are highly valued to the present day.

Christopher von Schmid († 1854), Dean of the Cathedral Chapter at Augsburg in Bavaria, the well-known writer of juvenile stories, published in 1801 a Bible History which was very widely introduced in Catholic schools, its easy style making it well suited for children. There were, however, two objections to it: the several stories were too long, and too much room was given to moral reflections rather than to dogma. The Catechism which he published in 1834 was less favorably received, although it

was approved by Gregory XVI. in 1836. It was defective in regard to the contents as well as in regard to its form and style.

John Hirscher († 1865), Dean of the Cathedral Chapter at Freiburg in Baden, was undoubtedly one of the most influential writers on catechetics. Indeed, his whole life seemed to be devoted to this one aim: to raise still higher the character of the religious instruction and bring it nearer to perfection. Zealous for the glory of God and for the salvation of souls, he saw that Christian Doctrine as then taught would not give the children the solid and fruitful knowledge of religion that the conditions of the time required. He therefore proposed new ways, most of them excellent, some positively wrong. When he published his great work on catechetics in 1831, it created something of a sensation in Germany, and at once made many friends and many foes. But it certainly gave a tremendous impulse to a revived activity among catechetical writers. Strange to say, the Catechism which he published in 1842 proved to be a complete failure. It was ingenious in its idea, but for that very reason unsuited for children; its division was too learned, its contents too theological; the Creed was explained last. Hirscher himself acknowledged these defects later on.

The main principles which Hirscher wants to be followed in Christian Doctrine may be stated thus: (*a*) Bible History is the very groundwork and foundation of religious instruction, and should, therefore, always be combined with the doctrinal explanation of the Catechism. (*b*) Mere memorizing of abstract assertions can do no good, and is really detrimental to faith. (*c*) The Catechist must not be a mere instructor; he is an educator who must ennoble the character of his pupils, and arouse their ambition to do right. (*d*) All religious truths must be brought before the mind of the child in such a plain and lucid manner that they will also reach their hearts.

The number and variety of Catechisms used in the German dioceses had grown to be such a patent evil that in 1853 the Bishops of Bavaria decided to introduce a uniform Catechism in all their dioceses. At their request the superiors of the Jesuit province intrusted *Joseph Deharbe, S.J.* (†1871), an Alsatian, with the work. When his Catechism was published, its merits were soon recognized, and it quickly obtained a large circulation, not only in Germany, but also in England and America. There are three different editions, a small, medium, and large Catechism, which are uniform in the order and treatment of the subjects. It is

especially noteworthy that Deharbe's Catechism respects the old catechetic traditions, and is admirably divided, *viz.*, Faith, the Commandments, Means of Grace (Sacraments and Prayer). It is in the form of question and answer, and its chief characteristic is the simplicity of its divisions, which have ever since the earliest ages been retained in the Church. Deharbe begins his Catechism with the question of man's last end. He develops the answer under three heads: (*a*) Faith (the Apostles' Creed); (*b*) The Commandments (the two great commandments including all others, love of God and love of our neighbor, with the Ten Commandments); (*c*) The Means of Grace (the Sacraments and Prayer). Moreover, Deharbe writes in a very charming style.

The defects of this Catechism are: (*a*) There are too many questions, which crush the precious seed of the word of God, so to speak, as corn is crushed in a mill. (*b*) It contains too many theological expressions unintelligible to children. (*c*) It lays too much stress on definitions, as if the main object in religious instruction were the cultivation of the intellect. Well has it been said by an experienced teacher: "I doubt if the worthy Deharbe has ever had much to do with children; if he had, he would surely have dwelt less on theology in his Catechism;

he would have given fewer definitions; he would have been less abstract and more concrete; he would have made many answers simpler; and he would have left out many questions altogether."

Deharbe's Catechism has been revised and improved in various dioceses of Germany and America. As, however, in view of the ever increasing changes and fluctuations amongst the working classes, the need of uniformity in Christian Doctrine was more and more felt, the Cologne revision of Deharbe's Catechism is used in all North Germany.

Dr. John Schuster, a priest of the Rottenburg diocese in Germany, issued in 1847 a Bible History for schools wherein he retained the exact words of the sacred volume. Later he changed the mode of expression and the style, so as to make it more suitable for children, while still retaining the idiom and character peculiar to the Bible narrative. Since then the work has been introduced in the Catholic schools of nearly every civilized nation, having been translated into no less than eighteen different languages.

Another Bible History for schools, which has also reached a large circulation in different countries, was published in 1863 by *Rector Businger* of the theological seminary at Solothurn, Switzerland. In 1879 he also wrote a

Church History for use in school and family, under the title "Christ in His Church." English translations of both works were published in New York.

One of the most excellent works in Bible History, written for the use of Catechists, is the "Practical Commentary on the Holy Scripture" (a mistranslation, as it ought to read "on Bible History," which alone conveys the true character and aim of the book), published in 1882 by *Dr. Frederic Justus Knecht*, the present Bishop-auxiliary of Freiburg, Baden. Among German Catholic writers of to-day Dr. Knecht may rightly be considered the highest authority on catechetics and its literature.

If in the foregoing pages so much attention has been bestowed on German writers, it is for the reason that in the nineteenth century no other country has shown such a strong and constant activity on the field of catechetical literature as Germany.

In France a uniform Catechism, following on the lines of Bossuet's Catechism, was in 1806 introduced into all parishes by order of Napoleon I. It bore the title: "Catechism for the use of the Churches of the French Empire," and was approved by the Cardinal Legate Caprara.

One of the best and most widely known Catechisms of this period is the "Christian

Catechism" by the celebrated Bishop *Dupanloup* of Orleans († 1878), which follows pretty closely the arrangement of Deharbe's book. But far more important for the history of Christian Doctrine in France is his large work on the methods of teaching Catechism, published under the title "The Ministry of Catechising," a book to be read and studied by all upon whom devolves the duty of this sacred ministry. It is a fuller development of another famous book that has done an immense deal of good in France by its wide influence upon the religious education of children, the so-called "Method of St. Sulpice," published in Paris, 1832, which explains in detail the admirable system of Catechism or Sunday-school carried out in the parish of St. Sulpice. It deserves notice that a few years ago an Anglican clergyman, Rev. S. Jones, succeeded in adapting the "Method of St. Sulpice" to the needs of his denomination in England without seriously interfering with its Catholic spirit ("The Clergy and the Catechism").

The venerable *Cardinal Capecelatro* (born 1824), Archbishop of Capua, is perhaps the foremost promoter of Christian Doctrine in Italy during the last century. He is well known to English readers by the translation of his delightful volumes on St. Philip Neri. It is said that he started the first Italian cate-

chetical periodical destined for the clergy, and that he organized a catechetical union among the priests of the kingdom of Naples.

No history of Christian Doctrine in Italy, no matter how sketchy and short, can pass over the name of the great *Don Bosco* (†1888) and the Salesian Congregation founded by him in Turin. The wonderful work accomplished by him in the cause of the Christian education of youth has become, even beyond the Italian frontiers, an inspiring example for zealous Catechists and instructors. In his method of instruction the following traits may be pointed out in particular: (*a*) A loving and kind conduct of the teacher toward his pupils, by which their confidence is to be gained. (*b*) Avoidance of severe punishments, sheer force, or of the use of humiliating and degrading means. With him the most successful disciplinary means were encouragement of the child, very great mildness, and inexhaustible patience. It seemed a principle with him not *to break* the will of the child, but *to direct* it. (*c*) The attractive and pleasant nature of the instruction. (*d*) Frequent prayer and pious exercises in the school. The success of this method was simply wonderful. It is reported that of the hundred thousand of his grown-up pupils not one was ever brought before a criminal court.

C. *American and English Writers*

I. The student of the history of English catechetic literature during this period soon becomes aware that it presents a peculiar feature in the repeated efforts made in America, England, and Ireland toward a uniform Catechism.

1. As early as 1829 the Fathers of the I. Provincial Council of Baltimore, n. xxxiii., lamented the many serious evils arising from the fact that different Catechisms were used in the different dioceses. They therefore decreed "that a Catechism shall be written which shall be better adapted to the circumstances of this province, and shall give the Catholic Doctrine as explained in Cardinal Bellarmin's Catechism. When approved by the Holy See, it shall be published for the common use of Catholics."

At the I. Plenary Council of Baltimore (1852), Bishops Reynolds of Charleston, Timon of Buffalo, and Spalding of Louisville were appointed to write an English Catechism or to revise one of those already in use. The result of their labors was to be handed to the Archbishop of Baltimore, who would send it to Rome in order to obtain for it the papal approbation. This Catechism should then be used in all the dioceses. In like manner the saintly

Bishop Neumann of Philadelphia was appointed to write or revise a German Catechism which was first to be submitted to the Archbishop of Baltimore and all the German-speaking bishops. The Fathers further decreed very wisely that no publisher should be allowed to copyright these Catechisms.

At the II. Plenary Council of Baltimore (1866) the same question came before the Fathers. From the published Acts it would appear that Dr. McCafferey's Catechism was proposed as the official Catechism of the country. But Bishops Timon and Verot strenuously opposed the measure, and on the motion of Bishops Wood and Timon the whole matter was dropped. The Fathers contented themselves with repeating the decree of the I. Provincial Council of Baltimore cited above.

The III. Plenary Council of Baltimore (1884) gave the matter of a uniform Catechism into the hands of a committee of six Bishops under the presidency of Archbishop Alemany of San Francisco. A printed draft of the new Catechism was distributed among the Fathers of the Council, and discussed in one or two private sessions, when it soon became apparent that the matter would take up too much time. Hence the committee was instructed to revise the first draft according to the

changes and suggestions made by the Bishops, and submit this revision to the Archbishops, who would meet and decide on the definite form of the Catechism, which, as soon as published, was henceforth to be used by all pastors and teachers, whether religious or laymen. Inasmuch as this Catechism was not only to promote uniformity in Christian Doctrine, but was to be adapted to the special needs of Catholics in this country, it was to be translated into other languages for the use of parishes where religious instruction was given in another than the English tongue. But the Council recommended that in these non-English schools this Catechism should be taught in English as well as in the foreign tongue (n. 219). The provisions of the Council have been carried out partially only, as the "Council Catechism" met with considerable opposition.

Since that time several new Catechisms have been published, one or two of them a decided improvement over the Council Catechism. As a consequence there is at present as great and lamentable a variety and diversity of Catechisms in Christian Doctrine classes throughout the United States as there was before the last Plenary Council met. It is time to recall the solemn statement made by the IV. Provin-

cial Council of New York in 1883: "The small advantage to be gained from a Catechism which is possibly better arranged and more clearly written than others can not make up for the damage caused by a variety of Catechisms used in school. For this makes it difficult for parents to instruct their children in the faith when they themselves have learned an altogether different Catechism; it, moreover, disturbs and confuses the mind and memory of the boys and girls passing from one school to another, from one mission to another" (p. 16).

2. In Canada the I. Provincial Council of Quebec (1851) ordained: "That uniformity is a thing most ardently to be desired holds good also in regard to the manner of teaching Christian Doctrine. We, therefore, decree that a French Catechism be written which, approved by the Provincial Council, shall be used by all the faithful speaking French; those who speak English shall use Butler's Catechism, approved by the Bishops of Ireland and already extensively used in our country." The work was intrusted to a committee of four priests under the presidency of Bishop Baillargeon, coadjutor to the Archbishop of Quebec. The French Catechism was published the following year, 1852. After the usual Christian prayers (pp. 3–10) and some preliminary questions, follows Pt. I. on

the Creed (pp. 14–32); then Pt. II. on the Sacraments (pp. 33–58); Pt. III. on the Commandments, with a closing chapter on Grace (pp. 59–72); Pt. IV. on Prayer (pp. 73–79); Pt. V. on the Practice of Christian Life (pp. 80–81). Lastly follows "An Abridgment of the Small Catechism of Quebec for Little Children" (pp. i–xx).

3. In England the II. Provincial Council of Westminster under Cardinal Wiseman (1855) appointed a "Committee on the Catechism," to revise the first or small Catechism. It consisted of four Bishops, among them Bishop Ullathorne, and fifteen theologians, among whom were Faber, Manning, O'Reilly, S.J., and Husenbeth. Their work, "The English Catechism," as it is commonly called, was not finished until after the Council had adjourned, and was made obligatory for the dioceses of England by the following Provincial Council in 1859.

4. In Ireland the subject of a common small Catechism was taken up by the Plenary Council of Maynooth, 1875, and a draft submitted to the committee on questions of faith. The Fathers ordered it to be printed and distributed among the Bishops. But this could not be done before the close of the Council. The Catechism was published a few years later, and is known under the name of the Maynooth Cate-

chism. In the year 1892 Archbishop Walsh of Dublin appointed a committee to prepare a uniform Catechism for his diocese, which was to embody several important improvements explained by His Grace in a most instructive article in the January number of the *Irish Eccl. R.*, 1892. The project called forth a most interesting and instructive correspondence in the following numbers of that excellent monthly.

5. In Australia the Plenary Council held at Sydney in the year 1885 also decreed that a uniform small Catechism should be used throughout the whole Church of Australia. Cardinal Moran, the apostolic delegate presiding over the Council, proposed to adopt the Maynooth Catechism with some proper additions. But the Fathers preferred that a new Catechism should be written, and that meanwhile the Maynooth Catechism should be used (n. 182).

II. In regard to catechetical manuals, which, although published by private authority, still gained a wide influence in Catholic Doctrine classes, the following may suffice here, as it is impossible in this short space to enter into all the details and mention the many different Catechisms used in our schools. First, however, due regard for its antiquity and its venerable

author compels us to mention what we believe is the first American Catholic Catechism, "The Catechism of the Diocese of Bardstown, Ky., 1825." It was compiled by one of the noble pioneer Bishops of America, the saintly John Baptist David, while Vicar-General of Bishop Flaget of Bardstown, who recommended it as a general class-book for catechetical instruction. It comprises "the first or small Catechism" for little children (13 pages) and "the second Catechism" for those preparing for first communion (149 pages), which contains: Pt. I. Faith (Creed); Pt. II. Grace and the means of obtaining it; P. III. Commandments, Virtue, and Sin; and Pt. IV. Feasts and Solemnities of the year (Liturgy).

Of the English Catechisms written in this century which gained a wider circulation than others we shall mention, besides the English translation of Deharbe, which probably reigns supreme, those by Rev. Michael Mueller, C.SS.R. (a most prolific and very good catechetical writer, whose series entitled, "God the Teacher of Mankind," furnishes a Catechist with most ample material); that of Rev. A. Hattenberger, generally known as "The Dubuque Catechism," and more recently that of the Rev. William Faerber of St. Louis.

While the first half of the nineteenth century

put forth no new work on Bible History, the second half paid a closer attention to this branch of Christian Doctrine. Besides the original works of Dr. O'Leary published in 1873 and of Rev. B. J. Spalding published in 1883 (as Part I. of the "History of the Church of God") we have the English translations of the two foremost German text-books on Bible History, those written by Dr. Schuster and Rector Businger. (See above, p. 552.) The latter work was so thoroughly revised and changed by Bishop Gilmour of Cleveland, Ohio (1869), that it became like a new book, now generally known as Gilmour's "Bible History." These two books, Gilmour's and Schuster's, hold the supremacy in our Catholic schools over all other Bible histories. In England Canon Wenham of Southwark has specially promoted this part of Christian Doctrine, having been "profoundly convinced that there is nothing like Holy Scripture for instructing and interesting children in religious knowledge." With this view he composed the "Sacred History Reading Book," which must not be confounded with "Readings from the Old Testament" and "The New Testament Narrative," written by the same author for higher schools and more advanced students. Rev. M. F. Glancey, inspector of schools in the diocese of Birming-

ham, and author of an excellent introduction (on the teaching of Bible History) to Dr. Knecht's "Practical Commentary," has published a series of very useful graded booklets on "Scripture History" for Confession, Confirmation, Communion, and Confraternity classes, which may serve as models for catechetic instruction in Bible History.

We have already mentioned the Rev. John Furniss, C.SS.R., the "Apostle of the Children in Ireland" († 1865). His work as missionary and Catechist among the children was truly wonderful, as we learn from the delightful memoir published by Rev. T. Livius, C.SS.R.: "Father Furniss and his Work for Children." His "Tracts for Children" are well known. Not so well known is his work "The Sunday-school or Catechism," in which, as Father Livius remarks, "we have a collection of the principles and methods that guided him in his work. The book deals with what we may call his *modus operandi*. . . . Father Furniss here descends into detail, so that those who are charged with the practical management of any one of these good works (*i.e.*, children's Mass, Sunday-school, confession and communion, singing of Christian Doctrine, libraries for children, etc.) will find directions invaluable and unique. These directions were the fruit of the

missionary's long experience and of that sure instinct which came of his single-hearted devotion to the children's cause." The book is certainly one of the most helpful and suggestive manuals for a Catechist.

The only American manual giving the Catechist detailed and most practical advice in the discharge of his office and the management of his class is the little book published in 1873 by the Rev. A. A. Lambing under the title, "The Sunday-school Teachers' Manual" which must have exercised a most salutary influence on the adoption of proper methods in Christian Doctrine. It is excellent.

The inventive American mind and the ever increasing activity of Catholic writers in the field of Christian Doctrine has given us at the close of the ninteenth century the "Text-books of Religion for Parochial and Sunday Schools" published since 1898 under the general authorship of Rev. P. C. Yorke, the accomplished Catholic writer of the Pacific Coast. The aim of the series is to provide manuals of *graduated* religious instruction which will take the pupil from the lowest to the highest grades. The foundation of the series is the Baltimore Catechism. Each lesson consists of a reading part, the Catechism (questions and answers corresponding with the preceding reading), and

an appropriate short hymn. Beautiful illustrations are copiously distributed through each volume, and serve at once as most excellent object lessons on the corresponding reading or subjects. The plan and execution are certainly very ingenious, and, what is far more important, the use of these graded religious readers in school is perfectly feasible and practicable. While the present volumes are as yet an experiment, we believe they will mark a new phase in the method of Christian Doctrine, in combining more faithfully and more perfectly the concentric progression of catechetic instruction with the possibly greatest unity of subjects and treatment.

Conclusion. If the preceding historic sketch of the Catholic catechetic movement and literature in English-speaking countries is somewhat meager and imperfect, allowance must be made for the scarcity of material on hand from which to cull such "historic bits," and for the still greater scarcity of leisure moments needed for researches of this kind. But we do most sincerely desire that a person more happily situated in this regard than the editor of this work, will, before long, give us a "History of the Catechism in English-speaking Countries." The late T. C. Bridget, C.SS.R., says in the *Irish Eccl. R.*, 1892, p. 746, that he has for a long

time given most serious thought to the "History of the Catechism." Perhaps some preparatory notes and memoranda were left among the manuscripts of this celebrated Catholic writer.

"They that are learned shall shine as the brightness of the firmament:

"And they that instruct many to justice, as stars for all eternity." — DANIEL XII. 3.

APPENDIX

THE CATECHIST'S LIBRARY

THE following list is presented for the benefit of the reverend pastors who are willing to establish a catechetical library for the use of their lay Catechists, men or women. It may also serve as a guide for persons desirous of improving themselves in teaching Christian Doctrine. It comprises such books only as are meant for the teacher, either exclusively or at least principally; books written for children are mentioned only when they may really serve as models of catechetic instruction. Some books of pious practices, for instance, indulgences, novenas, special devotions, etc., are placed on the lists because pious practices ought to be an essential part of Christian Doctrine, as we maintained above, pp. 66 ff. In this matter Catechists ought to follow standard works and those most closely in contact with the official prayers and devotions of the Church, not any prayer-book that may come into their hands. Story-books are mentioned as sources where teachers may find appropriate examples to illustrate the doctrines explained. Again, a few books of a somewhat controversial character, like Ryder and Parson, are mentioned for the benefit of the higher classes in Christian Doctrine, where the Catechist may often have occasion to give a short refutation of the false charges made against the Catholic Church, her doctrines and practices.

The list includes only Catholic works, although it must be confessed that in regard to Catechetics or Sunday-school classes the Protestant English literature offers much more ample, and sometimes much better, help than anything Catholics possess in English, especially in the line of practical and methodical work.

Evidently it is not necessary that all the following books should at once be got to fill the shelves of the catechetic or Sunday-school Library. But a few from the several depart-

ments, in our opinion those first mentioned in each department, ought to be at the disposal of the teachers of every Sunday-school or Christian Doctrine class.

Inasmuch as many of the following books are European, we refrain from indicating the publishers. Any of these books can be got through our principal Catholic publishing firms, for instance, Benziger Brothers, New York ; B. Herder, St. Louis, Mo. ; Fr. Pustet, New York ; John Murphy, Baltimore.

I. Catechetics and Pedagogy

Dupanloup, Bishop. The Ministry of Catechizing. (See remarks in Preface.) (Out of print.)

Lambing. The Sunday-school Teacher's Manual. (See p. 565.) (Out of print.)

Furniss, J., C.SS.R. The Sunday-school or Catechism. (See above, p. 564.)

Hamon. A Treatise on the Catechism.

Schuech, O.S.B. The Priest in the Pulpit.

Gerson, John. On Bringing Children to Jesus Christ. (A most excellent booklet on the catechetical office to be carried about by every Catechist.) (See p. 515.)

Management of Christian Schools. By the Brothers of the Christian Schools.

Wenham, Canon. The School Manager. (Out of print.)

Practical Hints on Moral Training. Edited by Rev. Gallwey, S.J.

Pottier. Twelve Virtues of a Good Teacher. (Especially for training girls.) (Out of print.)

Fénelon. Education of a Daughter.

Becker. Christian Education.

Poland, S.J. True Pedagogics and False Ethics.

Spalding, Bishop J. L. Means and Ends of Education.

—— Things of the Mind.

—— Education and the Higher Life.

Brother Azarias. Essays Educational.

The Sunday Companion. A weekly published by D. H. McBride, Akron, Ohio, for the benefit of Sunday-schools. The best paper of this kind with which we are acquainted ; adapted alike for teacher and pupil.

The Teacher and Organist. A Catholic monthly published in Cincinnati; an excellent periodical with most practical hints for Catechists.

The Catholic School Journal. Milwaukee.

II. General Reference Books

Haydock's Bible. (This Catholic edition of the Bible will furnish the Catechist with a sufficiently full commentary on the Sacred Scriptures.)

Arnold. The Catholic Dictionary. (The best Catholic work of the kind in English.)

Thein. An Ecclesiastical Dictionary. (This may very well find a place side by side with the preceding one, as it covers a different field.)

Hunter, S.J. Outlines of Dogmatic Theology. 3 vols.

Gibbons, Cardinal. Faith of Our Fathers.

—— Our Christian Heritage.

Gaume. Catechism of Perseverance. 4 vols. (Very good.)

Spalding, Archbishop M. J. Evidences of Catholicity.

Catechism of the Council of Trent. (English translation.)

Hay, Bishop. The Sincere Christian. 2 vols.

—— The Devout Christian. 2 vols.

—— The Pious Christian. (Written nearly a hundred years ago, these are still standard works of Catholic catechetic instructions on the whole Christian doctrine.)

Mueller, Michael, C.SS.R. God the Teacher of Mankind. 9 vols. (A mine of catechetic information.)

Catholic Truth Society Publications, London. (At present some forty-five very neat, handy volumes, being truly an arsenal of all kinds of Catholic tracts, stories, poems, biographies, — a work which we would have in every Sunday-school library.)

Cox, Rev. Thomas E. Biblical Treasury of the Catechism.

Howe, Rev. G. E. The Catechist, or Headings for the Explanation of the Catechism. 2 vols. (Very good and very helpful.)

Vaughan, Kenelm. Divine Armory of Holy Scripture. (A Bible concordance according to subjects. Very useful.)

Clifton Tracts. 4 vols.
Searle. Plain Facts for Fair Minds.
Ryder. Catholic Controversy.
Bruno, Rev. Faà di. Catholic Belief.
Ségur. Short and Familiar Answers to Objections against Religion.
Thein. Answers to Difficulties of the Bible.
Klauder, Rev. A. L. A. Catholic Practice at Church and at Home. (A matter with which the Catechist ought to be well acquainted.)
McBride Art Series. A very ingenious plan, arranging famous religious pictures in a sort of composition book, where the pupils can write their notes or essays on the respective pictures.
The Perry Picture Collection, published in Boston, at a remarkably low price, from which Catechists can select a large number of really beautiful religious and secular designs well suited for Christian Doctrine.
The Woodbury Reproductions. (A large collection of pictures, religious and profane, from which the Catechist can choose some beautiful prints for the class. More costly than the Perry Pictures. Catalogue to be had from E. Young & Co., New York.)
The Duesseldorf and the Vienna collections of religious pictures. (Imported by Catholic publishing firms.)

III. Catechetical Manuals

Power, Rev. P. Catechism, Doctrinal, Moral, Historical, and Liturgical. 3 vols.
Spirago. The Catechism Explained.
Kinkead, Rev. T. L. Explanation of the Baltimore Catechism.
Schmitt, Canon James. Explanation of Deharbe's Small Catechism.
—— Instructions for First Communicants. (This is undoubtedly the best manual extant in the English language.)
Schmitt, Dr. P. J. Manual of Confirmation. (Instructions and devotions. Very good.)
Jaegers, Rev. F. H. Instructions for First Confessions. (Very good.)

Gobinet, Rev. Charles. The Instruction of Youth in Piety. (An old, but very excellent, book to be studied by every zealous Catechist.)

Lambing, Rev. A. A. The Orphans' Friend. (Splendid practical guide for moral instructions. Can be used by the teacher in every Christian Doctrine class.)

Devine, Rev. A., C.P. The Creed Explained.

—— The Commandments Explained.

—— The Sacraments Explained.

Exposition of Christian Doctrine. By a Seminary Professor. 3 vols. (An excellent work on the whole Catechism, by the Christian Brothers of France.)

Wilmers. Handbook of the Christian Religion. (A popular theology.)

Rolfus. Illustrated Explanation of the Creed.

—— Illustrated Explanation of the Commandments.

—— Illustrated Explanation of the Sacraments.

Gibson. Catechism Made Easy. 2 vols.

Perry, Rev. J. Full Courses of Instruction in Explanation of the Catechism.

The Pictorial Catechism. (One hundred and ten original designs which can easily be used by the teacher for object-lessons with small children.)

Bagshawe, Rev. J. B. The Catechism and Holy Scripture (*i.e.*, the Catechism, illustrated by the corresponding passages from the Bible).

Baxter, Rev. James. Manual of Biblical Truths. (Also under the title, Explanation of the Baltimore Catechism. The questions of the Catechism are answered by direct quotations from the Bible.)

Carr, Canon. The Lamp of the Word. (A series of charts or systematic tables presenting a clear synopsis of the whole matter contained in the Catechism.)

Companion to the Catechism of Maynooth. (A guide for the Catechist.)

Ségur. Books for Children. (On Prayer, Confession, Communion, etc. These short treatises are published in separate and collected form. They are real gems of juvenile instructions; we have not seen a thing better.)

Plues. Chats on the Commandments.

—— Chats on the Rosary.

Mother M. Loyola. The Child of God, or What Comes of Baptism.

—— The Soldier of Christ. (On confirmation.)

—— First Holy Communion. (These books are most excellent models of catechetic teaching.)

Wray, Winifride. Catholic Teaching for Children. (An excellent model of talk for little children.)

Sadlier, Mrs. J. Catholic Anecdotes. 3 vols. (According to the order of the Catechism.)

Short Stories on Christian Doctrine.

Stories for First Communicants.

Shapcote. Legends of the Blessed Sacrament.

Stewart, Agnes. Stories on the Beatitudes.

—— Stories on the Seven Capital Virtues.

Caddell, Cecilia. Stories on the Seven Corporal Works of Mercy.

—— Tales of the Festivals. 2 vols.

Keller, Dr. Joseph. (This author has collected with a wonderful perseverance and prudence hundreds of the most striking "Anecdotes and Examples," to illustrate the Catholic doctrine and practice in regard to the Blessed Virgin, the Sacred Heart, the Blessed Sacrament, the Poor Souls, St. Joseph, St. Anthony, etc., etc. This collection ought to be a part of every catechetical library.)

IV. Bible History

Knecht, Bishop F. J. Practical Commentary on the Holy Scripture for the Use of Catechists. 2 vols. (The most excellent and only book of the kind in English; a real treasury of the Catechist; a book without which no one should dare to teach Bible History. The Introduction by Father Glancey contains the most valuable hints.) (See p. 553.)

Glancey, Rev. M. F. Scripture History Manuals. (See p. 563.)

Gigot, Rev. F. E., S.S. Outlines of Jewish History.

—— Outlines of New Testament History. (Two precious manuals of Bible History; just what a Catechist needs to make his instruction solid and interesting.)

—— The Life of Christ. (Meant especially for teachers.)

—— Biblical Lectures.

Richards, Rev. W. Manual of Scripture History.

Wenham, Canon. Readings from the Bible. (See p. 563.)
Costello. The Gospel Story.
MacDevitt. Introduction to the Sacred Scriptures.
Maas, S.J. Christ in Type and Prophecy. 2 vols.
—— A Day in the Temple. (Historic and archæologic.)
Coleridge, S.J. Chapters on the Parables.
Thaddeus. Mary Foreshadowed in the Types and Figures of the Old Testament.
Kerr, Amabel. Before Our Lord Came. (Old Testament history for the little ones.)
Reeve, Rev. Jos. History of the Bible with Moral Reflections.
Rohner, Rev. B., O.S.B. Veneration of the Blessed Virgin. (Liturgical and historical.)

V. Church History

Any one of the manuals written by Birkhäuser (1 vol.), Brueck (2 vols.), Guggenberger (3 vols.), Gilmartin (2 vols.).
Spalding, Rev. J. B. History of the Church of God. Part II.
Businger. Church History; or Christ in the Church. (Very good; on the topical system.)
Parsons, Reuben, D.D. Studies in Church History. 6 vols. (We place this work on our list not exactly because we consider it necessary in a catechetic library, but because we desire to call attention to a standard work on Church history written by an American priest, and a work where a Catechist will find rich material if he have the patience to look for those parts which will serve him well in Christian Doctrine.)
—— Lies and Errors in History. (Ought to be in every Catholic library.)
Desmond, H. J. Mooted Questions of History. (Very good for quick orientation.)
O'Gorman, Bishop Thomas. History of the Catholic Church in the United States.
De Courcey. History of the Catholic Church in America.
Shea, John Gilmary. Catholic Missions among the American Indian Tribes.
Murray. History of the Church in America.
Marshall, T. W. M. History of the Catholic Missions. 2 vols.

Illustrated Catholic Missions. (A most excellent and interesting illustrated monthly which will furnish Catechists with abundant material to interest their classes.)
Werner, S. J. Atlas of the Catholic Church.
—— Atlas of the Catholic Missions. (These two works, though not in English, will do the Catechist splendid service for blackboard lessons in ecclesiastical geography.)
Hergenröther, Rev. Ph. Primitive Christianity. (Illustrated; a book on the Catacombs, from which very interesting material for Christian Doctrine may be gathered.)
Northcote, Canon. A Visit to the Roman Catacombs.
—— The Celebrated Sanctuaries of the Madonna.
De Hamme. Ancient and Modern Palestine. 2 vols. (Very serviceable for biblical geography.)
Riviers, Philpin de. Holy Places, their Sanctity and Authenticity.
Young, Rev. A., C.P. Catholic and Protestant Countries Compared.
Butler, Alban. Lives of the Saints.
Bowden, Rev. H. S. Miniature Lives of the Saints. 2 vols.
Pictorial Lives of the Saints.
Gibson, Rev. H. Short Lives of the Saints for each Day in the year. 3 vols.
Fastré, S.J. Acts of the Early Martyrs. 5 vols.
Light from the Lowly. 2 vols.
The First Martyrs of the Holy Childhood.
Hatler, S.J. Flowers from the Catholic Kindergarten.
Gifts and Fruits of the Holy Ghost considered in the Lives of Youthful Martyrs.
Brown, Abbie Farwell. The Book of Saints and Friendly Beasts. (A Protestant book, but Catholic in tone.)
Washburn. Stories of the Saints for Children.
Starr, Eliza Allen. Patron Saints.
—— Pilgrims and Shrines.
—— Holy Archangels. (These books of the foremost American Catholic writer on Christian Art deserve to be read by every Catechist, who will find in their pages most beautiful examples, and most interesting materials with which to enliven and strengthen his catechetic lessons.)

VI. Liturgy

Shadler, Rev. The Beauties of the Catholic Church. (The best popular explanation of the Liturgy of the Church, —a book which ought to be in every family, like that of Goffine.)

Goffine. Devout Instructions on the Epistles and Gospels for all Sundays and Holy Days. (An old and golden book.)

Lings, Dean A. A. Sermons for Children's Masses.

Durand. Catholic Ceremonies. (Very good.)

Lambing, A. A. The Sacramentals of the Holy Catholic Church. (A most useful book for the Catechist.)

Meagher, J. L. The Festal Year, or the Origin, History, and Meaning of the Sundays and Feasts, explained for the People.

—— Teaching Truths by Signs and Ceremonies.

—— Seven Gates of Heaven. (The Liturgy of the Sacraments.)

Oakeley, Canon Frederick. On Catholic Worship.

—— On the Mass.

Butler, A. The Feasts and Fasts of the Church.

Redmond, N. M. Short Sermons on the Epistles and Gospels. 2 vols.

Explanations of the Mass by Cochem, Lanslots, Andreis, and others.

Handbook for Altar Societies.

Dale, Rev. H. The Sacristan's Handbook of Church Furniture.

The Acolyte's Companion.

The Altar Boy's Manual. (Some such book as the above four ought to be placed at the disposition of the Catechists, especially lady teachers, who are often the best help to the priest in ornamenting the altar and sanctuary, and in giving the first training to altar boys.)

Bagshawe, E. G. Breviary Hymns and Missal Sequences.

Casswell. Lyra Catholica. (English translation of liturgical hymns.)

Orby Shipley. Annus Sanctus. (English translation of Church hymns.)

Clement, Clara Erskine. A Handbook of Christian Symbols and Stories of the Saints as Illustrated in Art. (A most useful book for Catechists.) Edited by Katherine E. Conway.

VII. Prayers and Pious Practices

The Roman Missal in English.

The Holy Week Book, with notes and explanations by Rev. Mazzinelli.

Rolfus. Explanation of the Our Father and Hail Mary.

Formby, Canon. Book of the Holy Rosary.

Lambing, A. A. Come, Holy Ghost.

Zardetti. Devotion to the Holy Ghost. (We believe the devotion to the Holy Spirit ought to be cultivated more widely and more earnestly in Christian Doctrine than it is actually done. It can be easily brought within the powers of the child's mind if proper care is taken by the Catechist.)

Lings, Dean A. A. Our Favorite Devotions.

—— Our Favorite Novenas.

—— Our Monthly Devotions.

O'Kennedy, R. Book of the Holy Angels.

Kinane, Archdeacon. (His books, "The Dove of the Tabernacle," "Mary Immaculate," "The Angel of the Altar," "The Lamb of God," "St. Joseph," are, in our opinion, truly ideals of Catholic books of prayer and piety, and will furnish the Catechist with a variety of sound and beautiful forms of piety for his class.)

The Raccolta. Official Collection of Indulgenced Prayers.

Maurel, S. J. The Christian Instructed in the Nature and Use of Indulgences.

Bernad. Practical Guide to Indulgences.

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